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CALVINIST CONTACT
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[top l.] "Knowing the Saviour brings Peace and a Smile"
[top r.] Christian literature in Action
[bottom] "Person to person" evangelism

The Nigerian Christian church at work

by Lee Baas

Nigerian missionary

The Nigerian evangelical Christian churches are searching for ways to have the message of Jesus Christ presented to the millions of unreached in their country. Hand in hand, the national and the missionary have looked for methods by which this aim could most effectively be realized. This burning desire gave birth to the "New Life for All" program.

Long before the different "Life" programs were active in North America, "New Life for All" teams were scattered throughout the country of Nigeria. From Nigeria, "New Life for All" spread through other West African countries. The program was blessed as people from other parts of Africa, Asia, and America used the "New Life for All" materials and methods of training Christians to spread the Gospel in their own countries.

"New Life for All" is a plan for evangelical Christians to join together across denominational boundaries to witness for Christ beginning in their own backyard. First, this plan gets the church leaders of an area together to discuss proposals for a total outreach to their community. Prayer groups are started even before the individual committees are appointed. While the prayer groups continue through a minimum of six months preparation, the members of the churches began a training session.

"New Life for All" has printed a series of training manuals which give the Biblical background and basis for evangelism along with showing how to share the Good News. Each one who participates in this training program learns Biblical evangelism principles and is taught how to express the joy that will be his as he shares the message with others.

The culmination of all these hours of work and training comes with a week of evangelistic preaching. Services are held daily in the biggest church available and daily preaching is also done in the market place and in front of the village chief's compound with his permission. Follow-up training is given by the churches and "New Life for All" outreach teams continue to work in each area. These teams consist of people who love the Lord and want to witness for him: farmers, teachers, businessmen and government officials are members of these teams. They give of their time (weekends or even periods of one or two weeks) and pay all of their own expenses. Some of these teams have purchased amplifiers and loud speakers from their own money to help them in their preaching.

Nigeria has changed since "New Life for All" began. "New Life for All" has also changed. The emphasis on every Christian reaching out hasn't shifted but new opportunities have challenged church and mission to expand the "New Life for All" program. Radio time was available for the churches use and the time was free, but programs had to be made. "New Life for All" provided the coordination, staff and facilities for this to be developed. Now television has moved into a dominant place in the life of the Nigerian. Free time is available to the churches and again "New Life for All" is providing the coordination and staff to get the programs on the air. Can you imagine having a half hour of free television time each week? Also a free seven minutes? Also a free five minutes? This is an unbelievable opportunity! Yet, it comes just when we are facing high costs of salaries and expenses in our missionary programs. In a subsequent article I will relate the unique challenges in outreach ministries of radio and television in Nigeria and our projections for the future.

The Nigerian churches, with the supportive staff of our missionaries, are reaching out with His Word. The missionary staff is critically needed right now to assist the church in this new frontier, a challenge soon to be faced all across Africa. The Nigerian church is appreciative of the support that makes the ministry of the Christian Reformed World Missions possible. Some have perhaps felt that our work in Nigeria was almost finished. As a missionary, I ask your forgiveness in not keeping you fully informed as to the exciting work going on in Nigeria today and the possibilities for the future.

Do you know that there are still some unreached tribes in Nigeria? Yes, some remain who have never heard the Gospel at all. Your missionaries are walking side by side with Christian brothers into remote parts of Nigeria that haven't been reached. Pray that breakthroughs will continue and that "New Life for All" will become a reality for them too.

The values that form us

by Mark Lee

Dr. Lee is a distinguished educator and author, and president of Simpson Bible College in San Francisco, California.

While each of us is responsible for what we do, we also, to some degree, bear one another's burdens. So when a Lee Harvey Oswald squeezes the trigger, there is a mother who helped him do it. When he squeezes the trigger, there are some crude Marines who helped him do it. When he squeezes the trigger, there is the wife who helped him do it.

We are a part of the programming process for everybody around us: our children, our wives, our husbands, our parents, our grandchildren, and our neighbors. What they become is partly attributable to the programming that goes into them and we contribute to that programming. While I am, to a certain degree, a programmed individual, one of the things that will mark my maturity is my ability to stand on my own two feet and take my responsibility and choose the kind of on-going programming that is going to be a part of me.

There is nothing that would have saved my life had not Jesus Christ provided the kind of programming to make me the kind of man that I have become, for whatever good there may be there.

Now what is the problem. I could list a whole series but I'm only going to take one: most Christians have virtually the same value system as non-Christians. And that is appalling.

The talented author, James Dobson, in his book "Hide or Seek", talks about two of the world's values, which I like to call pagan values because they do not find their sources in the Scriptures. They find their sources in nature. It doesn't mean they are bad; it simply means that God's values, the revealed values, do not take a primary place before them.

Dobson mentions two. One he calls the gold coin of the value system of our society, and that is beauty. And the other he calls the silver coin, and that is intelligence.

Take a group of young people and try to do anything about their grooming, and immediately you will see the pagan value emerge because when you do something with my clothes, you are doing something about me. Try to change their attitude and immediately you get resistance. Why? Because we bought a pagan value.

Continued on page 3

INSIDE

Growth in the Lord 2
Church page 4
Letters 5
Politics 8
Dutch 10
Classified 13
Events 15
Books 16

Next week

Community spotlight

VIEWPOINT

A Christian (in) business

For the past 10 years or so business in Canada has been booming. The economy was healthy, employment was good and profits were big. Those years have been especially kind to the independent businessmen ... and there are quite a few among us.

There are, for example, more than 50 independent businesses in the St.Catharines community which are owned and operated by members of the Reformed faith. There are more than 50 such businesses in Toronto, more than 75 in Edmonton and more than 50 in Vancouver, with hundreds of stores, garages and firms in communities throughout the country.

They are run by keen, hard-working and ambitious men and women. Most of them experienced the good years only after struggling through tough, post-war times.

But the last few years have been tough in many communities. Unemployment soared, which meant that wages dropped. Businesses began to feel the financial pinch and many of them have faced the agony of bankruptcy.

It is tough to be a Christian in business. It is hard to be wise stewards of your money when you are wealthy and it is hard to face Christian business ethics when things are getting grim.

We learned to cope with poverty during those immigrant years of 1940-1958 or so. Life was simple in those days and it was often horribly and brutally cruel as well. Wages were meager and accommodation was condemned at best.

Little wonder that we started to enjoy ourselves during the sixties and early seventies. Little wonder that we smilingly said: "It's about time" when those profits increased year after year to the point where, for some at least, we didn't know what to do with all our money.

Many of us have learned to cope with riches. Some are still learning. We are coming to know what it means to be a "Christian" businessman and we are trying to apply some Biblical standards to our business practices.

But some people are faced with a whole new challenge: how to cope with hard times when life has been so good. And that is difficult. We are learning all about bankruptcy just as we were ready to cope with our wealth.

It is a difficult lesson, men and women. It is something which we cannot ignore as Christians in business. The secular business community has often imposed its set of ethics upon those who are supposed to be Christian businessmen to the point where it becomes difficult to set them apart. (That is reflected in the article by Dr. Mark Lee on page 1 this week).

Those among us who are involved in the business world should actually undergo formal training, say for six months or a year. We should actually go to school for some time before we open up our businesses so that we can learn how to apply God's Word to our own work in business. Many of us have not learned it yet. It might be good if our Christian colleges offer such courses for their students, with perhaps an evening course for existing businessmen.

Our values, when it comes to supposed Christian business practices, often are totally secular, completely worldly.

It is not good to paint a black cloud over all businessmen among us. Many struggle daily with God's Word as they carry out their work. But some have failed to see the difference between the Word and the world. We have come to learn that the ways of the world are inviting and we must seriously struggle with our responsibility as Christians, both in times of wealth and poverty.

Keith Knight

by Keith Knight

NEWSVIEWS

Assassination mystery lives on

It has been 15 years since the assassination of John F. Kennedy, U.S. president, as he rode through Dealey Plaza in Dallas, Texas. Millions of dollars have been spent over the years in studying various angles of the assassination and to determine, once again, if Lee Harvey Oswald acted alone in the assassination or whether there was more than one person involved.

The House Select Committee on Assassinations has asked for more money to conduct sophisticated tests of new evidence in the assassination of Kennedy.

According to congressional sources, the committee has found "acoustical evidence" that four shots, not three, may have been fired at the president's motorcade in Dallas.

The sources said that an analysis of a tape recording of the attack, inadvertantly made when a Dallas police officer left his short-wave radio transmitter on, has revealed a sound that appears to be a fourth gunshot on the afternoon of Nov. 22, 1963.

That committee on assassinations wants to test-fire rifles at the assassination site to confirm their initial findings. The recordings show that the fourth gunshot sound came only 1.4 seconds after the third. FBI tests have indicated that it takes at least 2.3 seconds to fire the rifle used by Oswald. If their findings are confirmed, it would mean that a second person took part in the shootings.

It seems somewhat silly, doesn't it, to continue to study the death of Kennedy after he has been dead for so many years.

There has been a lot of speculation over the years concerning the shooting but years of investigation have failed to prove anything conclusively. Teams of investigators did point to Oswald's Soviet training and there was, for some time at least, speculation that the Kennedy assasination may have been a Russian plot.

It is high time that these kinds of exercises in futility stop. The end result of these years of investigations would not alter the death of Kennedy. Man's natural curiosity will always drive him to attempt to solve the mysteries of the world and I suppose it would be too much for us to ask to simply close the history books on John F. Kennedy. The motive for killing him and the manner in which he was killed will always remain a mystery.

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Growth in the Lord

by Dr. Jack Fennema

Evangelism within the Christian School

There is much opposition to using the "altar call" form of evangelism within the Christian school, and rightly so. That particular approach of evangelism by nature does not belong within an educational institution. But, having said that, one must then clearly explain what is meant by the statement: Education that is Christian seeks to bring about the reconciliation of the child with God.

The goals of the Christian education community are two-fold: To bring children to Christ so that they, too, can personally commit and submit themselves to Jesus as Savior and as Lord; and to prepare children "for every good work (2 Timothy 2:21)" through the development of "the mind of Christ (I Corinthians 2:16)." The goals must be placed in that order because the success of the second ultimately depends on the success of the first.

To believe that a child can be taught to respond in a biblically proper relationship to himself, others, and creation without first responding to God is an impossibility and borders on the advocacy of works redemption. Both teachers and students within a Christian school must have a clear understanding of this point. Proverbs 4:24 tells us that "out of the heart flow the issues of life." Simply stated, the desire of all Christian parents and Christian teachers is that each of their children will offer his or her heart to Jesus, promptly and sincerely.

If one does not encourage this through the "altar call" approach of evangelism, how does one, then, "bring children to Christ" within the Christian school? Education that is Christian introduces children to Christ primarily through a study of God's Word and a study of God's world. First, the Bible contains both revelations of God and directives from God. 2 Timothy 2:15 instructs: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And, secondly, God's creation, which the Belgic Confession calls "a most elegant book," also reveals God. Romans 1:18-20 states: "For the wrath of God is revealed from heaven against all ungodliness wickedness of men who by their wickedness suppress the truth. For what can be known about God is plain to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse."

There is a second, related issue that seems to be unclear within some Christian schools. That issue deals with the nature of the response that God desires of his children. Indeed, are children from Christian homes called to respond, and, if so, how?

The first part of the question speaks to the issues of "baptismal and presumptive regeneration." Some would believe that all baptized children or all children of believers are guaranteed salvation and thus seeking a response from them is unimportant. Both positions are, in fact, unbiblical and, thus, untrue. The Bible points out that Isaac's child Esau was lost (Romans 9:13) and that the sons of Eli gave every evidence of being lost (I Samuel 2:12). Each child is called by God to personally respond in faith to the redemptive offer found in Jesus Christ

[To be continued]

The values that form us

by Mark Lee (continued from page one)

Skin-deep

You'd be surprised how very good people have been affected by this value. When I was a little fellow I had to spend some time in an orphan's home. The youngsters would come out of one door and they would walk in front of all the prospective parents and then out another door. But we knew which kids were going to be adopted.

Those people were saying to themselves that they wanted to love a little waif. You could see some tears fall but you knew very well that the girl with the blond hair and the blue eyes was going to be adopted, and the little boy with the strawberry mark running from his temple down under his chin never would be adopted. And he never was. Why? Because he wasn't beautiful.

All those adults thought they were good people and were going to adopt a child who needed them. Nonsense! They adopted the children that would fulfill their pride. That's a beautiful blond, blue-eyed little girl. Why? Because we don't have Christian values, we've got pagan values. And we begin to instill them into our youngsters right from the beginning. After a while the kids get the idea — and our tests of youngsters prove it — if you're beautiful, you're good. And if you're ugly, you're bad.

The other pagan value is the silver coin of intelligence. My whole adult life has been either as a student or working with students. And in that period I have taught something like 94½ percent geniuses. Now, I wouldn't have known they were geniuses by their tests or by the things they said to me or by their responses to questions. The way I knew is that their parents told me.

It goes something like this: 'My son is really intelligent; he just doesn't apply himself.' Thats the way it starts, and the mother looks at me saying, ' I finally got him in a good school. All of the other teachers...' As if teachers went to school for the specific purpose of making sure those kids didn't learn anything.

We had four children; two boys and two girls. Just what we ordered. But you know, I'm sorry to report that all the tests show my children are normal. They all took after their mother!

About 20 years ago they worked out a test you could give to your high schooler and read-out how he would do in college. All of my children came out C plus. We sat them down and said, "Sharon, Mark, David, Jody, you're ordinary. It says so right here on this piece of paper. Now, you can make it, you can apply yourself, so go to work." Everyone of them came out between A minus and B plus in their college work. I've got a son who is finishing his Ph.D. at the University of Minnesota. Not because they had the smarts; it's because they had what almost everybody has — enough brains to get just about as far they want to go. If you get going, you're going to make it; if you don't get going, you're not .

There is no question in my mind that almost anybody can get almost anything he wants if he's willing to recognize that the world is full of average people. I didn't say mediocre people, I said average. In other words, if we're all as smart as we say we are, then smartness is average; and we who have been working with students all these years know that the dropouts, almost to the man, do not have to fail. Some are our best students. Why? No application. Why no application? They weren't taught to apply themselves.

Dollar signs

And then money. Money is another one of the pagan values. We've decided, especially those of us who are older, to tell our children to get their education so that they can get more money. And even us Christians have eyes made out of $ signs. Sometimes we miss the thing that God wants for them simply because we have decided on that pagan value.

By the way, I dedicated my life to the training of young people, so I'm appreciative of intelligence. I admire it. I think people ought to look as attractive as possible. I work hard on repairing what I've got. And I think that people ought to earn so that they can become good stewards. But the point is they need to take all the pagan values and pull them out like they were pulling out a file cabinet drawer. Then reach for another file drawer that is full of God's values and put this at the top. When the bottom file drawer has been given the benediction of the top one, then the bottom values also work. I'm heading for 100% faith, patience, spiritual knowledge. These are the values that should come first. We ought to hold first of all to the Christian values and let them permeate all the so-called pagan values, which we can then use in a redeemed way.

Now how do you do that? I suppose there are a dozen ways. I'm going to suggest four. It is what I call my "pace principle": **p** for prayer, **a** for acceptance, **c** for communication, and **e** for example.

P for PRAYER: two kinds of prayer, public and private. We have public prayer on Sunday morning. But too few persons understand the impact and the depth of personal prayer.

I ask young people "what's your father's opinion?" I can often tell by the response that the young person has never seen his father pray. He has never seen his father, with tears falling, asking God to forgive his sin and then turning to his children and asking them to forgive him. So that the children will recognize what humility and grace and brokenness can be, especially in a father.

The male ego is one of the most dispicable things that we carry around. If our children ever saw us with our hearts yearning and our eyes weepy and our souls hoping for God to do something, they would find it absolutely irresistable to develop spiritual values.

A for ACCEPTANCE. Two kinds: self-acceptance, other-acceptance. I accept myself. I am 53 years old, and I don't want to be 52 or 54 yet. If someone asked me to be the young lover in a picture in Hollywood, I would laugh because in America 215 million strong, we have decided that the only people who love are handsome. They are not bald or overweight. But the point is this; I don't want to be somebody else. God gave me the pattern in which I live. There are times when I could think of ways of improving it; but that's what He wants.

I've been married for about 33 years and the first 15 years were partly miserable because my wife was brought up in an evangelical home where she was taught virtually that she was just no good. Sometimes we so misappropriate the concept that all of our reliance is on Him that we forget that He has provided us with certain kinds of resources and we're worth something. Boy, I'm somebody! And I don't think that is a statement of pride because I see it through the son of God who loved me and gave Himself for me, and He's not going to give Himself for nothing.

Now anything that I do that is going to be lasting, He is going to do it through me; but I have to be worth something for Him to work through. He doesn't work through stones. He only works through me as I work with the stones.

I think that every man my age must have been born at 21 when I see them work with kids. Don't you remember how awful it was to be a kid? Don't you know that childhood is an awful time? When you were coming through childhood you yearned to grow up so you could go where you wanted to go; so you could make your own money; so that no one had to be asked for anything. Most of us simply do not remember this.

No man ever came to explain to me what was happening to my body, or my mind, or even my soul. When we accept our children, whether they are five or fifteen or whatever, we say "Son, I understand. I understand the coming of passion, and all these other kinds of drives, and appetites, and contradictions, and I love you." Boy, what a difference we'd have.

Then COMMUNICATION. Two kinds: First, listen. If there is anything I would ask a mother and a father to do it's listen; listen til you get your value system straightened out with your children.

Of course it's boring; of course it's repetitive; of course it doesn't mean a lot when it comes to the whole world of meaning, but it means a lot to a child. And the parents who are so busy and cannot hear the heart cry of their children have missed the whole sense of values. And God gave us values.

And then you share. A boy sat by my desk and started telling me about something that was happening to him, and I said that is what happened to me when I was 16. He sat silently and then said "it did?" And I shared a little about it, and he said "I can't believe that the president of a college would tell me something that happened to him when he was 16 that was somewhat embarrassing. And I told him how he could get the victory over it and he looked at me and said "do you suppose that happened to my dad?" And I said I thought it had because it happened to 99% of the men I know. Don't we realize that the things that are happening to us were meant to be shared? Someone else can then consider the possibilities for their own tomorrows.

And then EXAMPLE. Two kinds: one is self-example and the other is Biblical-example. I ought to be an example of everything I want my son to be. And I ought to live in such a dynamic way that he can recognize that in his father. I'm seeing too many fathers who can't keep their temper, and then beating their own children for losing their temper. I have fathers who are telling their sons they can't follow a certain habit, then the father follows the same habit and the kid can't see the difference.

But if you take the Old Testament and the New Testament there are 400 characters about which we have enough information, enough detail that they become illustrations, examples for nearly any kind of experience you will ever have. It is absolutely marvelous, and I learned this years ago, that when there was something that I want to do, something I want to be, some illusion or experience that I want to give forth, I can find in the scriptures someone that's the example for me, either in the affirmative or negative.

It doesn't matter whether you are Armenian or Calvinist, Peter says in II Peter 1:2ff that if you want confidence in your spiritual life, the way you get confidence is the application of these values. And when you apply those values and you live and grow in them, you don't have to worry about your spiritual experience. You really don't because it is there no matter what your doctrine is. It's going to last.

If I take a worldly value — let's say money — if I'm going to have a dollar more, I take one from you, and you have a dollar less. If I should ever be beautiful, that implies that you are not quite as beautiful as I am because the only way you find beauty is to compare it to persons who have more of it. For me to be beautiful, it means that some of you cannot be beautiful, otherwise you don't know what beauty is, unless you compare it with something that is less beautiful. For me to have intelligence, say that I have 150 IQ, that 150 means that there are a great many people under 150.

When I take pagan value, I have to take from somebody for me to have it. But when it comes to spiritual values I can have all of God's love and so can you. One of the beautiful things about spiritual values is that everybody can have as much as he can possibly want, and he doesn't subtract from anybody at all.

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Church Page

Pastoral Pondering

A sense of obedience

If you would ask me which one of the Christian virtues I find lacking most in the present day church, I would reply: obedience.

Obedience to God as our God, to Jesus Christ as our Lord, to the Bible as God's Word for our lives and as a result, obedience. Obedience is the neglected, forgotten, as well as consciously rejected virtue even among people, who consider themselves "practising" Christians.

I grew up in a rather gloomy, pietistic church, where very few people counted themselves worthy to partake of the Lord's Supper and even those who partook often skipped from time to time, because they "felt" unworthy.

Though my father played a prominent place in that church, this was something he totally disagreed with. He was a Christian with his whole heart and soul and mind, but he said: "It has nothing to do with the way I "feel" at this particular time either about the Lord or myself. The Catechism (which to him was almost as authoritative as the Bible) tells us, that "Christ has commanded us to partake of this holy bread and cup," and that is it. The Lord wants me to do this and that is why I do it, no matter how I "feel"!

That's one thing that has stuck with me. He never failed to partake of the Lord's Supper, because that is what the Lord wanted him to do. For him, it was as simple as that.

It is remarkable that the Bible calls people, who do "whatever suits the wishes of our own bodies and minds" (NEV, Eph. 2:3) "Children of disobedience". Their father is "disobedience", the "spirit of disobedience". Paul says that "This is the spirit, the power from which you have been saved by God's abundant mercy and great love to the life in Christ."

You see, Christian Life is a Life of Obedience. Of course primarily and ultimately — only to Christ and His Word, but that implies also to all those people and institutions through whom it pleased the Lord to govern us: parents, teachers, governments, elders in the church, etc. Time and time again we are called to obey them for their "office" or work's sake.

Whether I like them or it or not; that has nothing to do with it. The essential choice in the practice of my Christian life is: Am I going to be a "child (person) of disobedience" and thereby in practice break the tie with Christ? The letter to the Hebrews says that even Christ Himself, "though He was the Son, *learned obedience* by the things He suffered". So that tells us that even for Christ Himself, obedience was neither a very appealing, nor an easy thing.

When we get this straight and are willing to "trust and obey" because we discover that "there is no other way" to be a true Christian, then a lot of questions are no longer questions.

Dating an unbelieving person with the intention of getting married, pre- and extra-marital sex, attending church on Sundays, frequently or seldom; co-operating with the budget system of contributing in our church; paying your fair share of the taxes; accepting the admonition of the elders; doing what your parents want you to do, or not to do; drinking under age and in public places; smoking pot; dubious business practices, these are just a few general samples. I do not say that the answer is always completely direct and clear, but the point is: Are you arguing the issue because you want to have your way, or are you really seeking to understand the Lord's will for that siutation in order to do it?

The worst time in Israel's history as people of God was the time of the judges because then everybody did what was good in his own eyes. The people had lost the touch with God through His Word that came through God's given leadership. Our biggest problem and danger to life today is this "everybody doing what is good in his own eyes", not just disobedience here and there, but losing the sense of obedience.

We must recapture the attitude "Speak, Lord, your servant listens!" For disobedience, appealing as it is, is destructive; it causes total disintegration of all communion the Lord has created. And the attitude of obedience is the practical proof of faith. After all, the sin of the devil was defying God's authority. He tricked us into arguing, ignoring, disbelieving, and defying what God very plainly had told us. Christ Himself tells us, that by doing our own things, no matter how good and pious we may think they are, just like the Pharisees, we make the Word of God void, without power and impact on life. That is the power of disobedience! If anything is needed, I think it is this: That we recapture a sense of obedience to the Lord, to His Word and to all those by whom it pleases Him to govern our lives.

Al. J. VandenPol
Cobourg Christian Reformed Church

Youth education in the church

Church education in review

Report Education Committee and teachers of Bible Hour, Sunday School and Catechism meeting was held in the basement of the Church:

Elder Abma opened the meeting with Bible reading and prayer and welcomed everyone present. We discussed the past season, mentioned some highlights, aired some frustrations, thanked God for accomplishments and uttered some wishes and made some plans. It was decided to send report cards for all ages twice a year, once at Christmas time and once at the end of the season. Concern was expressed that while all the children should receive instruction in Christian doctrine, some age groups had no instruction this past season. The reason was that there was not enough room and there were not enough teachers.

For good understanding of the parents, we would like to emphasize that Bible Hour and Sunday School are together with Catechism, part of what we will call Church School, which is a total Bible Way curriculum reaching from age 3 to adult.

It was decided to ask Consistory to approve a teacher-training session in September for all teachers of all departments and all interested. The training will be done by a qualified trainer, Mr. Peter Berghuis of Ingersoll.

A slide-tape presentation explaining the total Bible Way curriculum was presented. Tonight after the evening service this same program will again be shown for the teachers who could not attend last time and hopefully for all those who attend the service. It was also decided, considering the importance of the teaching and learning of the congregation, that sufficient new catalogs for 1978 would be ordered so that every family of our congregation can acquaint themselves with the Bible Way curriculum.

The teachers were thanked for their work of love and dedication during the past season and the hope was expressed that we might count on their effort and experience again next season.

Mr. Steve Stelpstra closed the meeting with prayer.

Westmount Chr. Ref. Church
Strathroy, Ont.

A letter from a student

Kathy is a student at one of our Christian colleges and writes a letter to the consistory. Here follows a little quote from her letter: "Christian Education is great. If you never had it, you don't know what to expect but it is really evident here. All the classes are taught with a Christian perspective and that I think is why all the courses are taking on so much more meaning... Now I understand more why Christian Education is important all the way from kindergarten to college.

I feel a lot more comfortable in class when they teach as Christians rather than at high school with a secular view. I thought I was learning then but now I'm learning with a new light on everything. I'm learning now for the learning part and not for the "marks".. Please say hello to the congregation from us. Assure them we are studying hard and enjoying ourselves. We wouldn't mind hearing from them either.

Regina Chr. Ref. Church

Church youth speaks out

Dear Bethel:

You are a friendly living church with many life giving attributes. There come from you men and women with a good view towards work. We are a very richly blessed church and many share those blessings in countless ways.

Variety in the church service is seen to be very good, for example new songs, extra instruments. Many thought it would be good to have more sharing and participation from within the congregation.

Youth services were particularly enjoyed and thought to be upbuilding for the whole congregation.

Many appreciated the way children were drawn in the service in special ways by the pastor, prior to the sermon and also for baptism.

Consistory to some was seen as being a very flexible body and open for change if for the better. To others the consistory gave puzzled thoughts and an uncertainty of what really goes on behind those doors.

Apathy was seen to be creeping into our midst as shown by some evening church attendance.

Our church was also seen as being very cliquish within the larger community around us. We need to be filled with the desire to share our beliefs with our neighbors.

These are some of the thoughts that were mentioned. We would like to share them with you!

Bethel Young People's Society
Lacombe, Alta.

This is a poem Hilda (Sam) Hoekstra wrote before she died and on her behalf, we would like to share it with you:

My God and Me

As I lay in bed pondering over today's things
I turn my head and in the darkness I see God,
And I know He's waiting for me to talk to Him
"Why do You always wait for me, Lord?"
"Because I love you" He said tenderly,
And He touched my hand and I felt the cold go away
Then I realized again that He really does love me.

And as I drift to sleep
There is a happiness in my heart and a satisfaction in my soul,
For my God is there standing beside me
And I can feel the warmth of His presence and the love in His eyes
Looking down at me, He smiles
And in the stillness of the night, I hear Him say,
"Good-night my love, I'm with you always."

Her parents, and fiance
Oshawa Chr. Ref. Church

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Church News

CHRISTIAN REFORMED

Called
-to Tillsonburg, Ont., Candidate Cornelius Pool of Terre Haute, Ind.

Declined
-to Pembroke, Ont., Rev. Harry Vander Windt of Grand Rapids, Mich.
-to Tillsonburg, Ont., Candidate Harry Bout of Toronto, Ont.

Accepted
-to Lindsay, Ont., Candidate Harry Vander Windt of Grand Rapids, Mich.
-to Cambridge, Ont., Candidate Harry Bout of Toronto, Ont.

New addresses
Candidate Harry Vander Windt, 208 Angeline St. N., Lindsay, Ont. K9V 4Y4.
Dr. Sidney De Waal, 7915-148 St., Edmonton, Alta. T5R 0Z1.
Rev. Henry Wildeboer, 3704-15A St. S.W., Calgary, Alta. T2T 4C3.

New clerk
Ingersoll, Ont. — Mr. Jacob Zekveld, R.R. #4, Ingersoll, Ont. N5C 3J7.

REFORMED

Called
-to Whitby, Ont., Rev. A. Punt of Zeeland, Mich.

Declined
-to Whitby, Ont., Rev. H. Cupery of Kalamazoo, Mich.

LETTERS

Farewell, Lighthouse

Dear Sir:

We are leaving you, Lighthouse. It has been over seven years ago that we and our two little girls crossed the Prairies in mid-winter to join Muriel in staffing your quarters which were at that time in a rather ill equipped house in downtown Toronto (at least compared to the building you are in now). It has been a long time — yet with all the people who have come in and out of your doors during these years the time has passed very quickly. There have been the desperate, the lonely, the hungry, the spiritually starved — to name a few. There have been the laughing, giggling, bubbly and oftentimes volitile children; teens with problems and others with a real sense of who they were and where they were going, and those who confess Jesus as Lord. The little group of ladies who faithfully came each week to study the Bible, pray, sing and do a variety of crafts was a source of joy to us.

Not only the community people went through your doors — think of all the staff. Those who came faithfully each week to give an hour or two to teach the clubs; Muriel, Ann, Ellie, Kathy, Joyce, Grace and Wilma — all long term volunteers who came for one or two years to help us get the job done of keeping the Lighthouse light. The SWIM teams — eight in all during our stay — young people from Canada and the United States who worked hard together to bring in the kids for Vacation Bible School and visited the children's homes — they were a dedicated bunch and we thank the Lord for them.

There were also the people who didn't really come into your doors, but who opened theirs to "our" children and gave them a week or two in the summer in their farm homes. Some opened their pocketbooks and enabled several of our children to attend summer camps — Christian places where people could give them concentrated love and guidance and help us in our work in a more relaxed way.

What would we have done without the support of our executive committee, our board, the home missions committee, and the home missions board — especially its two very fine regional home missionaries, Revs. Peter Borgdorff and John Van Til.

There were the discouragements, weren't there? People who promised they would be at the service and never showed up; teens who would be ready for confirmation and really had not a clue what it was all about except that it was "tradition". No, Lighthouse, sometimes it seemed as if you had the wrong name. It seemed so gloomy and tiring when results just were not coming in. The Lord was there and we knew it, so we went on trying to keep you going. We thank God that He forgives us for the times we gave up, and also when it seemed He was giving us a good swift kick when we needed it.

You know, too, Lighthouse, that less than a year ago we were ready to give up on you. Things looked rather grim — our Sunday service was down to three people — and we felt that was a very important part of our program. Our drop-in centre no longer existed and we had wanted that to "go". Then came Spring and the Lord sent in a group of young adults who wanted a drop-in place and could they use our facilities? These people brought in some who had been Christians. As a result, they started worshipping with us on Sundays and when they found out we had services only bi-weekly, asked, "why not every week?" "We want to know more" and so our dream of a Bible study for adults became a reality this summer. Oh, Lighthouse, you look so good now. God has blessed you in so many ways. It has been lonely sometimes, hasn't it? But it isn't so much anymore and we are sure that it will be less so as time goes on.

We are leaving you now and along with you so many good people. It's not going to be easy because we love them and they need us, but we know that you are in good hands — your light will shine despite the staff, or us — no, God our loving Father will never let that light go out until He comes again and we know that we are not leaving you because there is no more to do. In fact, our good friend, you have never been more of a challenge than you are now!

We go on to another challenge in Calgary and we trust that soon the Lord will send someone else to take our place, but in the meantime we trust that the same people who have supported you in the past and others will come on to the scene to work as volunteers in the clubs and we ask that the Holy Spirit will guide the people of our denomination to continue to pray for you and those dear staff people, the board, and all the others who now will work hard at keeping you as you were — in fact make you even a better place to come to than we have. Thank you God, for the Lighthouse and what it has done for us and for all those who have helped us in any way. (How can we ever forget the Calvinettes, Cadets, Ladies Societies and individuals who gave goodies and donated funds?)

As we leave you, Lighthouse, we trust that all who read this will continue to support you by their prayers especially for the executive board, our new long term volunteer, Wilma Voortman, and Kathy Vink who will be part-time staff in charge. Wouldn't it also be great if they would help these people feel less alone by letting them know by phone call, letter or word that they as God's people care for them and will be near them to help as well as to pray for them? You're kind of a remote ministry, Lighthouse, and these people need their brothers and sisters in Christ.

Goodbye, now, and thank you for letting us be used of the Lord to keep His Light going on Bathurst Street in Toronto.

Mrs. Kathy Verhulst
Toronto, Ont.

Salem undergoes staff change

Dear Sir:

Much time has passed since Salem Christian Mental Health Association last reported. There have been many events, both joyful and sad, that we would like to share.

First a sad event, the death of Jane Bickford on Easter weekend. Jane was very much involved with Salem, not only as the wife of our director. In 1971, when Salem began conducting Marriage Enrichment Conferences, Jane decided to work with her husband as one of the lead couples. She openly talked about her hesitancy and fear of doing this new work, which was not made easier by the fact that she had to leave seven children behind for an entire weekend. The couples who met her at those weekends will remember how much she gave of herself, not hesitating to voice her own struggles and shortcomings, as well as her faith in the Lord. Some time later when a group for married couples was started she again made herself free to attend every Wednesday night for about a year.

In February, of 1972 Jane became secretary at the Rexdale clinic. In this capacity she met most clients, many of whom were present at the funeral service.

Jane never hesitated to be a witness for her Lord. Toward the end of her life her relation with her Saviour intensified. She talked more about the other life that was opening for her, as if something inside her sensed that the Lord was calling her home.

On behalf of Sam Bickford, the children, and the board of Salem, we express appreciation for the many condolences received.

The staff of Salem has been very busy. Our bookkeepers, Wilt and Frey Black, have reviewed and updated the membership list. A drive was held and results have been very encouraging. Salem is trying to re-establish the network of contact persons that was so effective in maintaining support. A meeting of some contact persons was held and the work has begun.

John Struik has been busy with many speaking engagements. John has been an effective representative for Salem. The board has renewed his contract for another two years. The clinics continue to be busy, confirming the fact that Salem does indeed fill a pressing need.

Several members of the board of trustees spent a most enjoyable and informative two days with some of the staff of the Pine Rest Christian Hospital. The contact was very beneficial and will be maintained at both the board and staff levels.

At its June 2 meeting the Board regretfully accepted the resignation of Sam Bickford, effective August 31, 1978. The board thanks Sam for the many years of service given to Salem and wishes him God's blessing in his future endeavors.

The board is happy to announce the appointment of Dr. Donald W. Moncrieff to the staff of Salem. Dr. Moncrieff will begin his work at the Rexdale Clinic on June 15, 1978. He comes to us from Pittsburgh, Pennsylvania, with a broad background in counselling. He was highly recommended by those with whom he has worked. All who have met him personally are impressed by his sensitivity and obvious desire to become deeply involved in the work of Salem. Dr. Moncrieff has been appointed director until November, to fill the vacancy left by Mr. Bickford's resignation.

The transfer of land to Holland Christian Homes has also been completed. Ground has been broken for their new building, and Salem wishes to express its joy and congratulations at this major forward step.

The board of trustees has also been busy. A number of extra board meetings have been held and special committees have been set up so that Salem may emerge from this period of rapid change as a strong and effective organization, able to meet the needs of the community, and thus be an effective witness of the saving work of Jesus Christ.

H. Hofstra
Salem board of trustees
Don Mills, Ont.

MIDDLE EAST TRAINING SESSION

Academic and practical orientation for persons considering Christian service in the Muslim World. January - March overseas, April at RBC. Studies in Bible, Islamics, conversational Arabic, approach to Muslims. Based in Egypt, visits to other countries, field training assignments. Three semesters of college required with a minimum GPA of 2.5.

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focus

Help refugees at home

OTTAWA (CCP) – Congregations that feel more refugees should be admitted to Canada will soon be able to do something about it themselves.

Under a sponsorship program being set up by the Employment and Immigration Department, congregations will be able to help bring in refugees who otherwise wouldn't be accepted. The congregations could do this by providing financial aid in a formal sponsorship or they could provide what the government calls "soft services". That would involve working with the refugee family on an individual basis, helping them find accommodation, jobs, being there when they needed help and assurance.

Some refugees, especially those who have gone through torture and imprisonment in countries such as Argentina or Chile, may be injured in body and in mind. These people whose prospects for adjusting quickly wouldn't be as bright wouldn't meet the government criteria but might be accepted if individuals or churches offered to sponsor them. The government is preparing pamphlets on the subject.

Presbyterians back Project North again.

TORONTO (CCP) — The Presbyterian Church in Canada has reversed its stand and will continue to provide funding and support for the work of Project North.

The decision by the church's board of world missions overrules an earlier decision by its executive to withdraw support from the interchurch project. "The whole question of our participation in the project was considered," said Rev. Roger Talbot, secretary of research and planning. "There was considerable debate and it was very close."

The officials of Project North, initiated in 1975 to help the churches address the challenges of northern land claims and development, have called for a moratorium on all northern development until land claims are settled.

NUCS changes name

GRAND RAPIDS, MICH. — During the recent convention of the National Union of Christian Schools, meeting at Calvin College, the conventioneers adopted the new name for NUCS. It will be called Christian Schools International (CSI). That decision was made on Thursday, August 10. Photographs and stories on the convention will appear in the Sept. 1 issue.

Nurses!

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Grand Rapids, Mich. 49560

CRWRC In Haiti

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Living defensively

We are told that in today's traffic we must drive defensively. This has always created a problem for me because I believe we must have a lot of faith in our fellow travelers if we wish to make it from one end of town to another. The advocates of defensive driving say we should keep an eye on the other driver, but if each time we reach a corner we hesitate wondering whether the other car is going to stop, we will make little progress. Many people live defensively. Man was not made to merely take it on the chin, but also to strike back if the occasion presents itself. The boxer in the ring, football player, and tennis player are going to lose if they only play defensively. Each of them must turn around and face up to the opponent to win the game.

Too many face life defensively. They look at the world about them and they want only to escape from its ugliness, violence or its hurts. Some people are looking for a safe retreat from the generation in which we live. They want to avoid the evils that beset us and they take the attitude, "Just let the rest of the world go by." Or they sit along the sideline and watch the passing parade. Men have been looking for that kind of retreat for many centuries.

The real world that we have about us is within our own hearts and also within our homes. We often see people retreating from the rush of the city into the suburbs. They buy an acre of land and put their home well back from the road. They try to get away from the rush of traffic. Soon they find that there are also neighbors in that area who have dogs, lawn mowers, and trail bikes that pollute the air with carbon monoxide and noise. The quiet cottage at the lake is often surrounded by the roar of mighty speedboats. Airplanes come over at regular hours to fill the air with noise and smoke. This is all part of the world in which we live and actually you can't get away from it. It is so true that no man can live all by himself away from the rest of men.

Once a man considered his home his castle. They would have a place where they could withdraw from the rest of life, they could shut out much of the influence of the world, they had guards at the gate, along with a moat that had to be crossed in order to get into the house. I still recall the quiet evenings that we often spent at home when we were younger. We used to sit around the stove reading a book. There could be storms outside but we were cozy in that setting. Home is no longer like that. We are no longer set apart from the influences of the outside world. The radio, stereo, and T.V. have brought us right into the middle of the stream of life. Movies that we were forbidden to see when we were youngsters are now shown in living rooms. The daily news tells about all the things that are happening in the world. You don't really escape from the world no matter where you try to withdraw.

Children brought up in a home that takes the defensive stance are not really equipped to face our world. In many communities you find children who are socially stunted. When they meet a person of a different color or a different face they feel uneasy. The defensive approach that they take has shielded and protected them. Sooner or later they are going to meet this type of person. When you work in a factory or in an office you can't escape meeting people of another race or of other creeds. There was a little boy, Kenny, living in an area where there were a number of children. He played with the children in that block but he had a tendency to use foul language. He got this from his home and that is the way he talked when he was with other children. One mother in that group told her son, "You can't play with Kenny because he uses bad language and I don't want to see you playing with him." Another mother called Kenny into her kitchen and she gave him a glass of milk and a few cookies and then she said, "Kenny we like to have you play with our boys but we can't allow you to use that kind of language. If you are going to use that kind of language you can't play with our children, and for that reason I'd like to see you use better language."

We have many people who are interested in avoiding evil. You ask a question about their spiritual life, and they say, "I don't drink, smoke, gamble or see dirty movies." The sad thing is that that's what their Christian life is. It is negative. It is saying "no" to certain things, but not saying "yes" to anything constructive. When a family is filled with all kinds of "don't" and has very few "dos", you never have a happy home. You never have a smiling Christian because this kind of grim approach towards life is close to hostility and anger. It is the attitude that puts the negative first and it never thinks in terms of what must we do positively.

One of the secrets of handling our critics, at least I found this out throughout the years, is to put them on the defensive. Don't allow a critic to put you on the defensive. When you have them on the defensive the battle is more than half won. We don't have to apologize for our Christian life, for our Biblical emphasis, our spiritual growth or even our witness to others. The apologetic approach is too weak and incipient for a Christian. To be able to say, "I'm a Christian and I'm proud of it" is the ideal. Don't apologize for the fact that we can't play golf on Sunday or that we don't do certain things, but take the approach that this is the Christian life, I enjoy living it, I'm proud of it, I can stand tall in my neighborhood because I know that I am a Christian. We do this not with tongue in cheek, not apologetically, but speak words of genuine Christian joy. We will be frightfully disillusioned unless we change our front and begin to live honestly and positively as followers of our Lord. He never apologized for his spiritual emphasis and we shouldn't either. Learn to live positively and constructively because that is the pathway to joy and the pathway to good solid, healthy Christian living.

THOUGHT FOR THE WEEK

In the Palace of Versailles, France there is a room called the Hall of Mirrors. All the walls are covered with mirrors so that no matter where you stand in the room you see a reflection of yourself. Standing in the middle of a room will make you see yourself under different reflections — you can't escape yourself. This is the kind of approach that some people have towards life. No matter where they look they always think in terms of themselves, they are self-centered people. The emphasis of the Christian life must be God-centered: the fact that we love our neighbor as we do ourselves.

Quebec avec amour!

by David Craig

Mr. Craig is the minister of Eglise St. Marc, St. Foy, P.Q. He is completing doctoral studies in church history.

Parliament Building, Quebec [*courtesy of tourist branch*]

The beginning place for understanding Quebec today lies in its history. Surely our first task as informed Christians ought to be to search for God's hand in the affairs of our nation.

One fundamental fact should guide our thinking. The first attempts at French colonization in North America coincided with Luther and Calvin's challenge to church and society. France appeared ready to opt for the Reform. King Henry IV and Admiral Coligny had already embraced the new order. It should come as no surprise therefore that the first colonists to come to Quebec were in large majority Huguenots ... Protestants ... continental Presbyterians! ...all of course French-speaking. The towns of Tadoussac, Port Royal (now Annapolis Royal) and even Quebec city were founded by Protestants specifically as commercial centres. Because of these early Protestants, Quebec developed a thriving and viable economic base.

Protestant "Roots"

Francois Xavier Garneau, one of our French-speaking historians, was the first to write about Protestant settlement. He asked some embarrassing questions; like why Protestants were later prevented from coming to New France ... especially since trade and prosperity depended upon them. He underlined that it was the Protestants who were the most dedicated to developing New France. Because his questions were embarrassing and particularly because he challenged the idea ... still prevalent today, that being French equals being Roman Catholic, the clergy tried to silence him. In fact, in the Canadian editions of his *Histoire du Canada* several pages referring to Protestants have been cut out or radically re-written. Fortunately Garneau was wise enough to publish in France (Paris, Felix Alcan 1913-1920), thereby preserving an unexpurgated edition.

Who then were some of these French Protestants? Surprisingly enough one appears to be Champlain himself, born in a Huguenot home and later becoming Roman Catholic. The same was true of his wife Helene Boulle who became Roman Catholic only to marry Champlain. But others were more important. Pierre de Mons, Champlain's fellow-explorer was a protestant. Another, Roberval, who later became lieutenant-governor of New France. Pierre de Chauvin, his successor refused to allow priests to come to New France and instead encouraged "Calvinist" ministers to come. Guillaume de Caen, another Huguenot, pursued the same policy until the Jesuits were sent to Quebec. Even Louis Hebert, Canada's first farmer and a Roman Catholic had one of his children baptised by a protestant minister, since no priest was available in New France! It was only 40 years *after* the founding of New France that Protestant immigration was discouraged and finally stopped by the Roman hierarchy. (For any who read French and would like to pursue a fascinating study of Quebec's origins I'd recommend *Les Protestants en Nouvelle-France* by Marc-Andre Bedard, an unpublished Master's thesis obtainable from Laval Universite).

Considering this background it seems to me there are two important points to bear in mind. First, Quebec was founded by Protestants and a Protestant presence has continued throughout her history to the present day. Secondly, modern Quebec is deeply marked by her past. The free gospel of the grace of our Lord Jesus Christ produces a certain kind of open outward-looking mentality. Because this kind of Christianity was rejected and law and legalism took the place of grace and liberty, Quebec became a narrow inward-looking sectarian community. In this sense, as radical as the Parti Quebecois appears to be, it is not completely so in its basic philosophy. Like the old hierarchy of the Church it sees itself as protecting the Quebecker from the foe outside. This aspect of its philosophy is inward-looking and the unconscious but direct descendant of the rejection of Protestant openness and outward-lookingness. Having said this, however, the English-speaking Canadian should be reminded of some important facts. If he is Protestant, he owes his faith and tradition in the greatest measure to French-speaking people. John Knox was a student of Calvin in Geneva. While English-speaking Canadians, especially those in Quebec, are talking about understanding, justice and tolerance, French-speaking Canadians are crying out about a much more basic issue. It's one of survival! Their very existence as a people is threatened by an overwhelming majority of English-speaking people ... and this is an age of T.V. and rapid communications!

However, as Christians, how should we be looking at Quebec? Let me again mention God's hand in the affairs of men. Some 20 years ago Quebec began its "Quiet Revolution" which is still in progress. People left the farms. Cities grew. The old fabric of Church linked with state began breaking up. People began questioning authority ... both political and religious. All this has produced a situation almost identical to that which existed just before the reformation of the 16th century. Here are four parallels:

1. At the time of the Reformation the Renaissance brought Europe out of its medieval cocoon. Arab medicine was discovered, Greek and classical philosophy rediscovered. Humanism was born, and the old society centred around God and the Church (ostensibly at least) gave way to a man-centred, individualistic society. This same thing has taken place in Quebec during the last 20 years. The Roman Church has lost her place in the hearts and minds of the people. With some there is perhaps a sentimental attachment still, but a whole generation of 40 year olds has completely turned off to the Church ... alienated by her legalism and authoritarianism. Seminaries are empty. Teaching orders, nursing orders and others are forced to turn to lay, paid workers for lack of staff. There is a vacuum of faith throughout the province.

2. At the time of the Reformation there was great geographical expansion; the discovery of America, of China of India. Geographical expansion influenced intellectual life, which in turn produced books, plays, art, etc. The centres for geographical expansion in Quebec must surely be in its north. The north, with its vast mineral wealth and promise of energy, is affecting the identity and culture of the Quebecois. Quebec's film industry has taken the lead in French-language films. Its singers are better known in Europe than here and highly regarded!

3. Then of course there's nationalism. At the time of the Reformation political turmoil and upheaval were the order of the day. The authority of the existing central governments was weakened and a keen nationalistic feeling prevailed. The parallel in Quebec and Canada today is obvious.

4. Then again at the Reformation there were sweeping economic changes. The old guild system of tradesmen was breaking down and being replaced by banks and capitalism. What about Quebec? In many ways Quebec is our most socialist province. The Christian Democrat band of socialism espoused by the Parti Quebecois appears to be launching a challenge to the structure of capitalism.

Now, why mention all this? Well, historically it is in these moments of tremendous upheaval, where the old structures are breaking up and the old roots cut, that God seems to work most dramatically. Men sense their rootlessness and search for reality and in some remarkable way seem more open to the Son of God. I believe we are living in a period of unparalleled opportunity for the gospel... right here in our own country! A genuine search is going on and for the first time since the arrival of the first Huguenot settlers, we, their "freres" in the faith, have the chance to truly evangelize the thousands who may have been baptised at one point but who have no church connection and no living faith.

A Second Reformation

One of the truly hopeful signs is the rapid growth of Bible study groups within the Roman Catholic Church. This is perhaps one of the most remarkable parallels with the 16th century Reformation. Vatican II has not only permitted Bible study, it has actively encouraged it, and the results are beginning to be seen. It is estimated that over 750 such groups exist throughout the province. As the Bible produced the first Reformation I deeply believe it can produce another in French Canada ... (and in English Canada). God is Sovereign. When his time is ripe nothing can stop his gospel. We are witnessing his sovereignty at work as he moves events and circumstances and men in an amazing way to accomplish his great task of drawing men and women to himself! As English-speaking Presbyterians I would appeal to you to pray for Quebec, and most especially, for a sound God-directed strategy for the work of our Church in "La Belle Province."

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The myth of national unity

Ben Vandezande
Politics Editor

There has been a lot of ink spilled in the past year about national unity and in many ways, it is about time. We need to look at what lies at the foundation of our lives as a country. That goes beyond seeming difference in language. It cuts right through to the heart.

Let's face it, we do not like division. We do not enjoy people or ideas too different from our own. In fact, we assume that if our society is going to get anywhere at all we will need unity. Only in that way can we grow as a nation.

And that is precisely the reason why we can't get together. Unless we recognize that Canadians are different from each other in more ways than hairstyle, eye colour, language, eating habits, etc. we will never live in unity.

What prevents us from accepting and working with divisions as they are in Canada? There are many reasons you could think of, but at bottom the answer lies in religion: the religion of the democratic way of life. It is gaining followers daily who share in this way of living. It is not just a way of doing politics and government, (ie.) democracy it has become a total way of life. Where did it come from? What are its main teachings? And why is it winning converts at a faster rate than any other religion?

Every religion has its roots and this one is no different. We have to go back to the 1800's when society as people knew it seemed to be "falling apart". People began to see themselves as separate islands. Each person claimed to have the truth and assumed he could have others accept his way. But, with so many "truths", society broke down. People withdrew into themselves living like so many unrelated grains of sand.

In the late 1800's there was an increasing concern to cement the pieces together and to find a new way to make healthy life in society possible once more. How is that possible while still guaranteeing individual freedom? How could this be done?

The proposed solution is as follows: let us clearly distinguish between the private matters of our individual lives and the public matters of society. Your dress, eating habits, likes and dislikes, how you run your home, and your religion were private affairs. In our public life we leave our idiosyncracies, our petty and peculiar differences behind and we work together on the basis of principles worthy of acceptance by all. Having fallen apart, society can be pieced together again as a great community, as a democratic unity, as a brotherly sharing of basics by all men everywhere. No principles that divide us may be allowed to creep into public life. In a society where religion is said to have no public place because it divides us, the new religion of the democratic way of life is the gospel that may be proclaimed publically because it unites us.

But are there such basics shared by all men? We say that we are brothers and sisters in Jesus Christ, the root of our community. The great community of the democratic way of life proclaims the brotherhood and sisterhood of men and women as well. Is that the same brotherhood? It doesn't seem so different. But Jesus Christ can't be the basis of this brotherhood because not all men confess Christ.

If brotherhoods do not share a common basis they exclude one another. In fact, they often excommunicate each other. Would you consider a non-believer to have full membership priviledges in your church? Would you think you have full priveledges in the democratic way of life?

Let's go one step further. The democratic way of life, in its ultimate consequences, will lead to the death of a society. All real divisions are made private preferences and put into the church basement, labelled "private" or not allowed to influence public affairs. Further, if they do try to "go public", they experience excommunication by the group happening to be in power.

Take a look at all phases of Christian public witness. Many times they are rejected or cast outside of the public community. The discussions about what rights christian schools have and their place on the educational scene is probably the most familiar example. Even within a so-called "private" christian school the teachers are warned not to teach subjects from one point of view, (ie.) christian.

In organized labour the pressure to get rid of a christian trade union like the CLAC illustrates how other approaches to business and labour often prove a threat and not a promising alternative.

The same applies to political life. There is no way that our M.P.'s in Ottawa seem to want to band together on the basis of their christian faith to discuss issues together. They can pray together but when it comes to policy discussion they stick to the party line (with a few notable exceptions).

Truth and justice are viewed democratically. The standards for what is right and true is determined by surveying the community. Officials, teachers and politicians are seen simply as people who carry out the will of all individuals.

What can we do?

There is a way out, there are things that can be done. At the heart of it is the need to allow all groups to exercise responsibility for contributing to our national, provincial or local society. We live in a society in which people are members of different communities in that they share basic beliefs and have different proposals for the direction of our society. Those must be allowed and encouraged to come to full expression.

That may mean some interesting changes for our lives. In politics it may mean the re-working of the working system to make it possible for alternative parties to have an influence. In our cities we may have to allow for much more citizen participation in the planning process. In education, we will have to consider giving room to each community to educate in its own so that future generations can contribute even more. In business it may mean the encouraging of a variety of approaches to production and doing business. In the media we may have to make a point of including more viewpoints by breaking some of the present monopolies. And the list could go on to include farming, recreation, etc.

In short, we need to accept the fact that we live in a pluralistic society and stop running it as if it was a society made up of only one way of life. If different communities cannot exercise their rights in the public sectors because one community, one religion, is imposing its will then you are approaching dictatorship.

Suppose that each community would be given room and would exercise their responsibility, would that cure the ills of our society? The answer to that is no. However, it would provide an essential ingredient to a healthy society, in that all communities within it could have their views influence the public direction. That is much better than allowing one group to impose its will on the rest with the result being a phoney unity at the expense of many people's responsibility.

The purpose of a society is not to form a harmonious whole. There are divisions. They are fundamentally different alternatives that communities want to pursue. That will remain on this side of the new Jerusalem.

We as christians are not a part of the democratic way of life. Neither are we part of a christian country in Canada; not by any stretch of the imagination! We, as christians, like so many other communities, need to work out what alternative directions we would offer to Canada. And then we need to press our points with those who make decisions in Canada.

That will mean we have to climb out of our church basements and stop believing that we have nothing to say or that what we have to say is somehow private.

National unity is a myth because when we think of that word we use it in the same way as we talk about christian unity. And that is not possible in a country. We should be talking instead about community responsibilities that can contribute towards our nation's future.

Japan — Ten Point

by Dick Kwantes

Mr. Kwantes is a missionary in Japan.

The other day we turned on our T.V., to watch some news and there was a very unusual picture on the screen. A picture of a funeral for Ten Point.

Now you may never have heard about Ten Point in Canada but in Japan that name is very familiar to millions of people. One day Ten Point was running along a predetermined course when all of a sudden he began to hobble and limp, and that was the beginning of the end. A broken bone. A team of expert surgeons tried desperately to save Ten Point's life, but after a while infection set in and then death.

At the funeral service (there were many memorial services throughout the country) elderly men and women wept unashamedly. Some spoke of their affection for Ten Point. Others at the service spoke to a picture of Ten Point and addressed his spirit, hoping that in death he would find the ultimate peace. The Buddhist priests intoned their songs of lament. Ten Point had died. But this funeral service was different.

It was different because, you see, Ten Point is not the name of a person, but the name of a horse. Ten Point was a famous racing horse. And this, 1978 being the year of the horse in the Orient, made it all the more dramatic.

Strange, isn't it, how a sense of value can change within the different cultures of the world? The funeral of Ten Point tells us something about the changes that have taken place in Japan. A few years ago at the end of the war, I'm quite sure there was not one thought of weeping for a dead horse. People were weeping about other things then.

But the Japan of today is in a sense different than the Japan of a few years ago. Great strides have been made up the economic ladder. Giant leaps would be a better characterization. From the tears of a war to the tears for Ten Point. That says something doesn't it? It says something also about the spread (or the lack thereof) of the Gospel in Japan.

One person looking at the scene here in Japan today describes it as quite hopeless; others see it as full of hope. Some say that the impact of the Gospel has reached its zenith and only the trail remains to be seen. Others say that we are at the threshold of a bright new day as far as the impact of the Gospel is concerned.

Who is right? Perhaps that is the question that all mission fields are asking today. In any event, while thousands upon thousands have been changed by the power and light of the Gospel, it is true that the direction of the country of Japan does not seem to be affected very much at all. In this setting it is so important that the words of Jesus be clearly understood by the speaker and powerfully transmitted to the lives of people who live in the context of memorials and funerals and weeping for Ten Point.

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Energy Stewardship

by Dick Halverson

Housing

Last week I presented a quick overview of the spirit that drives our society to ever-increasing consumption. In that context we saw that conservation efforts fail to deal with the root of the problem. Conservation most often assumes that present practices must be fit into the market system so that a profit can be made, and that energy savings should be made here and there if (immediately) profitable.

A prime example of this is found in the housing industry. In this highly competitive world houses must provide the appearance of luxury, spaciousness and elegance within the reality of the high cost of land and material; all at the lowest possible price for the majority of buyers who have middle range incomes. Excellence in craftmanship and materials is then a luxury if basic housing is to be affordable. The trick is to make it look like a Rolls Royce on a Volkswagon budget.

One area that has suffered for years has been the area of insulation. Builders felt comfortable in economizing here by adhering to the minimum required by building codes (which builders often had a part in forming). However, no sinister motives should be seen. Post-war housing was built in an age of cheap energy. It was easy to trade off the initial high construction costs of an energy efficient home for relatively low heating costs on a yearly basis. Who would have thought that there would be a day when oil would be running out? Running to keep up with the building boom left little time to question our stewardship.

However pointless it is to criticize past folly, it is not pointless now to criticize present folly. How foolish it is to continue to build houses considering only the present energy status when houses are built to last 75 years. That means 75 years of energy consumption with a design and construction based on a 1978 energy reality. It may well be that the 200,000 houses being built this year in Canada will be "obsolete" in as soon as 10 years when fossil fuels will not only be much more expensive, but increasingly not available. Building practices must be radically changed to recognize the future energy reality.

Houses being built today should be designed and laid out so as to maximize environmental advantages. Streets and houses should be laid out in an east/west direction. Windows should be largest on the south and kept to a minimum on the north. Houses should have roofs that steeply slant toward the south so as to be adaptable to solar heat collectors. Homes should be built lower in the ground, even underground, so as to take advantage of the temperature stability of the earth. (Underground homes have a lot more advantages and can be aesthetically pleasing.)

None of these suggestions need increase the cost of building!

But there are suggestions that should be implemented that will add more short term cost. Solar collectors will be a major source of heat in the future. Cost can be kept to a minimum when the system is designed into a new house. Retrofitting older homes will be very expensive. Insulation and 6 inch studs are also a must. The cost is greater but so are the savings. And so it will go with other suggestions.

Christian builders could take the lead in encouraging and making these changes, even if it is at the moment personally costly. This would be a concrete way to show how stewardship is more than a personal matter.

Christians who buy homes should reward that kind of leadership.

CSS
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Church addition includes recording studio

The First Christian Reformed Church of Toronto has added a new facility to her building: a modern, up-to-date broadcasting and recording studio. With this newly acquired equipment they are now able to make their radio-program "Zingend Geloven" available to interested parties throughout Canada.

"Zingend Geloven" is presently broadcasted weekly under the auspices of the church, and has been on the air for more than four years. Through the facilities of Toronto's multi-cultural radio station CHIN, it reaches an area of 100 miles around the city, and enjoys a substantial rating.

The program is aimed at, and produced for people who are alienated from the church and the faith in Jesus Christ, but still understand the Dutch language. The broadcast, which is of 30 minutes duration, offers to listeners the opportunity for conveying greetings and congratulations, upon request it gives publicity to events of significance, and it contains a short address of the program-director, Rev. Carl Tuyl. The spoken word is interspersed with music — selected upon request — from the hymns of the church.

Although many of the listeners in the Toronto-area are Christians belonging to the Christian Reformed denomination, it also reaches many unchurched people. Responses by either letter or telephone average to about six or seven per week with peaks of twenty contacts in a seven day period.

This way of evangelism has become one to which they are led by God's guidance and, enabled by the new facilities, they are now exploring the opportunity and possibility of expanding this ministry.

The program would be suitable as an evangelistic tool in areas with concentrations of people who understand the Dutch language. The church seeks contact with churches, or groups of people who are willing to examine the possibility of putting "Zingend Geloven" on the air in their area.

The program can be edited to contain greetings, congratulations, and announcements for any area in which broadcast will be possible. In 1977 two hour-long special editions of "Zingend Geloven" were broadcasted over Hilversum IV in The Netherlands.

Interested parties are invited to direct inquiries to: "Zingend Geloven", Box 216, Station R, Toronto, Ont.

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Koninkrijk en kerk

Er is een groot verschil tussen het koninkrijk Gods en Gods kerk. De kerk bestaat uit personen, mensen, vaders en moeders, kinderen, jongens en meisjes. De kerk is de vergadering van allen die de Heer Jezus toebehoren. De kerk is Gods volk. Het koninkrijk Gods is geen vergadering maar een rijk, een grondgebied, een domein, een gebied. Een oud gezang zegt van God ''heel de wereld Zijn gebied!'' Het koninkrijk Gods is een 'dominion' waarin alles moet staan onder Gods heilige wet.

Er is verschil tussen een gebied en een volk, een grondgebied en een natie. Er is een groot verschil tussen het grondgebied dat we ''Dominion of Canada'' noemen en het Canadese volk. In het land Canada wonen nl. heel wat mensen die niet of nog niet tot het Canadese volk behoren. Zij zijn nog geen burgers van Canada geworden.

De kerk is het volk van God, in de bijbel genoemd ''een heilige natie'', en het koninkrijk Gods is het gebied waar het volk van God moet wonen en leven onder het bewind van Jezus Christus. En zoals er in het land Canada heel wat personen wonen die niet behoren tot het Canadese volk en nog geen Canadese burgers zijn, zo zijn er op het ogenblik ook heel wat mensen die in het koninkrijk van God wonen maar die niet of nog niet behoren tot het volk van God.

Het koninkrijk Gods omvat de hele wereld, het omvat elk terrein van het leven, en alles behoort te luisteren naar Gods heilige wet. De hele wereld is Gods ''dominion''.

De kerk heeft een eigen taak. Zij moet het Woord van God prediken, de sacramenten bedienen, zorgen voor Gods volk, bidden voor de wereld en voor de volmaking van Gods koninkrijk. De kerk is de krachtcentrale van het koninkrijk. Het licht dat in de kerk vanuit Gods Woord straalt, moet ook door de vensters van de kerk stralen op heel het terrein dat rondom de kerk ligt.

U vindt in het koninkrijk Gods op het ogenblik nog heel wat dat er niet thuishoort. Daarom bidt de kerk met het Onze Vader: Uw koninkrijk kome, en dat betekent ook, naar de uitlegging van de Heidelbergse Catechismus, verstoor de werken des duivels en alle heerschappij welke zich tegen U verheft, mitsgaders alle boze raadslagen, die tegen Uw heilig Woord bedacht worden ... totdat de volkomenheid van uw Rijk kome, waarin Gij alles zult zijn in allen.

Er komt een tijd dat het volk van God alleen in het rijk van God woont. Dan kom je niemand meer tegen die geen Christen is. Dan wordt de Heer Jezus overal gehoorzaamd. Dan is er geen censuur over kerkleden meer nodig. Dan is al het werk van de kerk om het evangelie te brengen aan de wereld beëindigd. Dan is God alles in allen. Alles in Zijn volk. En dat volk is de enige bewoner van het koninkrijk. Het verlangen van de kerk, van Gods volk, gaat uit naar die toekomst. Als Jezus komt ''wordt ons heil volmaakt''. Het koninkrijk is nu als een huis in aanbouw, dan wordt het afgebouwd.

We moeten maar veel aan dat koninkrijk denken. Het koningschap van de Heer Jezus gaat immers over alles. Alles moet naar Zijn wetten horen. En waar dat koningschap zich nu doet gelden en wordt erkend, daar wordt niet alleen een mens verlost van de macht van satan, maar ook het patroon van heel het leven wordt gewijzigd. Het Christendom brengt hier en daar een omkeer teweeg. Dat is de verlossende kracht van het evangelie. En hier en daar krijgen we een voorbode van wat eenmaal op de hele aarde gevonden zal worden. Het is zoiets als de catechismus uitspreekt als hij over de zondag handelt: dat ik al de dagen mijns levens van mijn boze werken ruste, de Heer door Zijn Heilige Geest in mij werken late, en alzo de eeuwige sabbat in dit leven aanvange!

Het koninkrijk omspant de hele wereld. Het koningschap van de Heer Jezus moest eigenlijk overal en in alles worden erkend. Dat is helaas niet zo. Er zijn ook nog heel wat mensen die op het terrein van Jezus' koninkrijk wonen, die Hem niet erkennen, en nooit naar Hem luisteren. Zij moeten zich bekeren. De kerk moet het hun vertellen. Er komt echter een dag waarop er geen plaats meer is in het koninkrijk voor ongelovigen. Ze gaan er uit.

Wat waren we blij toen Nederland bevrijd werd, en de Duitsers, die wel in het koninkrijk der Nederlanden woonden en soms huishielden, over de grens gingen, en we als Nederlanders weer alleen in ons eigen Rijk woonden. Die vreugde is slechts een zwakke afschaduwing van de blijdschap op die dag als ieder die de Heer Jezus niet liefheeft in Gods Koninkrijk niet meer wordt gevonden. God is alles niet maar in een bepaald aantal, een klein percentage, maar Hij is alles in allen, die voor eeuwig in het koninkrijk Gods mogen wonen.

J. Van Harmelen

Bezoek aan

door Berta Hosmar

Het was voor ons gezin een heel avontuur toen we vorig jaar in Amsterdam de trein namen die ons naar Ostende in Belgie zou brengen. We zouden met onze kinderen een bustour maken door zeven West-Europese landen, een trip die twaalf dagen zou duren, en we waren in een feestelijke stemming ook al hadden we in vierentwintig uur praktisch niet geslapen. Het C.P. Air vliegtuig waarmee we 's morgens waren gearriveerd van Toronto, had verscheidene uren vertraging gehad.

Al heel spoedig vielen de kinderen in slaap, en na een poosje kregen we bezoek van een vriendelijke kondukteur die van onze kaartjes naar onze koffers keek en vriendelijk vroeg of we net gearriveerd waren, en daarna behoedzaam, om de kinderen niet wakker te maken, de deur achter zich sloot.

We waren net zelf bijna ingedut toen een andere kondukteur de kaartjes kwam knippen. Ook deze man keek van de koffers naar de kaartjes, en plotseling verdonkerde zijn gezicht.

''Mensen'', zei hij streng, ''Jullie zitten eerste klas''!

''Oh?'' vroegen we verwonderd, ons van geen kwaad bewust. ''Hebben ze dat nog steeds in Holland?''

Deze opmerking bleek in verkeerde aarde te vallen, en met een kwaad gezicht wapperde hij de kaartjes, die we in Canada al gekocht hadden, onder onze neus.

''Wat is dit voor een nummer?'' vroeg hij streng, en gewillig lazen we ''twee''.

''Wat is dat voor een nummer?'' vroeg hij weer terwijl hij met een bevelende vinger naar een nummer wees boven onze deur.

''Naar een tweedeklas coupe of bijbetalen'', zei hij ijzig.

''Over twintig minuten moeten we overstappen, en die andere kondukteur zei niks en liet ons zitten, en de trein is toch maar half vol en de kinderen slapen,'' protesteerden we zwakjes. Maar niets hielp en omdat we de spoorwegen geen extra geld meer gunden, om deze onvriendelijke man, stommelden we even later met negen koffers en vier half-slapende kinderen door de nauwe gangen totdat we een lege coupé vonden met een grote ''twee.''

Toen we de volgende dag eindelijk onze medereizigers ontmoetten, bleek dat we met twaalf Canadezen waren. De rest van de reizigers kwamen uit Australie, Engeland, en de Verenigde Staten, en een groep studenten kwam van China. Gelukkig sprak iedereen Engels, op de bus-chauffeur na, die in Italie woonde en ons elke morgen opgewekt een ''Gute Morrrning'', toewenste. Het verdere praten liet hij over aan de reisleidster ook een Italiaanse, die vloeiend vijf verschillende talen sprak.

Door de vriendelijkheid van Hazel, de reisleidster, voelde iedereen zich binnen de vierentwintig uur lid van een groot gezin.

Hazel wist niet alleen interessante dingen te vertellen over alle bezienswaardigheden, ze wist ook de koers van al het vreemde geld in de verschillende landen, ze vertelde je waar je postzegels kon kopen en welke wijn het lekkerst en het voordeligst was. Het bleek dat ze op alles voorbereid was want een oud dametje fluisterde wat in haar oor en diskreet stopte Hazel haar wat in de hand.

Het bleek een echte whirlwind tour te zijn, en we bewonderden het glooiende Luxemburgse landschap en de Zwitserse Alpen. In Oostenrijk bezochten we een concertgebouw waar een ''Tiroler Evening'' werd gehouden en met honderden mensen uit 26 verschillende landen probeerden we eensgezind te jodelen.

In Venetie hadden we wat

PERSOVERZICHT

door Carl D. Tuyl

•Paus Paulus stierf op tachtig-jarige leeftijd in zijn zomerverblijf Castel Gandolfor. De pers betreurde zijn heengaan. De opvolger zal op de traditionele wijze gekozen worden door het kollege van kardinalen. De verkiezingen beginnen op 25 Augustus. De kranten stonden vol met spekulaties over de eventuele opvolger van Paus Paulus.

•De provinciale premiers vergaderden in Regina. Er werd natuurlijk gesproken over Trudeau's voorstellen aangaande de grondwetsherziening. Ten tijde van dit schrijven werd er vooral kritiek uitgeoefend op de anti-monarchie tendenzen van de voorstellen. Zelfs Quebec voegde zich van ganser harte in deze kritiek. De premiers wezen de voorgestelde hervorming van de Senaat met resoluutheid af.

•In Ontario werden tenminste vijf poliogevallen gekonstateerd. Vijftien andere personen werd aangeraden zich van alle kontakt met anderen zoveel mogelijk te onthouden, aangezien ook in die gevallen polio voor waarschijnlijk gehouden wordt.

•In Eastman, Que. verongelukte een autobus tengevolge van mechaniese mankementen. Veertig van de inzittenden, van wie een groot gedeelte invaliede was, verloren het leven.

•Voor de zoveelste keer worden er pogingen aangewend om Israel en Egypte weer aan de onderhandelingstafel te krijgen. De Amerikaanse president Carter heeft zijn persoonlijke prestige achter deze nieuwe poging gesteld. Begin, Sadat en Carter zullen op 4 September aanstaande samenkomen. Gedurende deze samenkomst zal Carter persoonlijk proberen om door zijn bemiddeling de onderhandelingen weer op gang te krijgen. Politiek gezien is dit nogal een riskante onderneming voor Carter.

•Het zogenaamde Christelijke stadsgedeelte van Beiroet werd voor vier en twintig uur onafgebroken gebombardeerd.

•Vietnam bombardeerde stellingen in Cambodia. Dit hele bombardement werd uitgevoerd met nagelaten Amerikaanse vliegtuigen en bommen.

•Ook in Ierland ''spookte'' het weer. In Belfast namen de onenigheden bijna de vorm aan van een komplete burgeroorlog.

•De regering van Rhodesia heeft officieel de rassen-diskriminatie in het openbare leven beeindigd. Er wordt betwijfeld of de rassen-diskriminatie in de de prive-sektoren verdwijnen zal.

•En om maar met een wat vrolijke noot te eindigen: het ''bakkie troost'' gaat, zo zegt men, goedkoper worden. In de afgelopen week verlaagden groothandelaren de inkoopsprijs van koffie. De wonderen zijn de wereld nog niet uit!

West-Europa

De toren van Pisa

meer tijd om deze stad, zo vol kunstschatten, te bewonderen en de hele bus besloot om ons bezoek te beginnen met een gondeltocht bij maanlicht. De maan werkte mee en het weer werkte mee, het was een zoele, romantische zomernacht, en de vier gondels, verlicht door lantaarns, volgden elkaar op korte afstand. Enkele minuten lang hoorden we niets anders dan het zachte klotsen van het water en het gedempte gepraat van de passagiers, en toen begon een weemoedige, gevoelvolle mannenstem, begeleid door guitaarmuziek, ''Santa Lucia'' te zingen. De stem behoorde aan een jonge, knappe gondelier, en een paar ''single girls'' naast ons knepen elkaar verrukt in de arm en fluisterden,'' Isn't this just out of this world?''

Maar plotseling werd de intieme sfeer verstoord door iemand die naar een paar oude, paleisachtige gebouwen wees en vol afgrijzen uitriep, ''Look, do I see a couple of rats over there?'' Iedereen keek verschrikt op en misschien was deze uitroep er de oorzaak van dat één der gondeliers zich plotseling herinnerde dat hij kwaad was op de gondelier achter hem. Binnen een halve minuut waren deze twee mannen in een vurig en luid debat gewikkeld. Het rappe Italiaans was voor ons niet te verstaan maar de dreigende gebaren logen er niet om. Flarden van ''Santa Lucia'', en andere weemoedige Italiaanse liederen drongen af en toe door het lawaai heen, maar veel was er niet van te genieten, totdat even plotseling het woordengevecht verstomde en onze gondelier snel een fles uit zijn binnenzak haalde en een fikse slok nam. ''I think he's drunk'', fluisterde onze jongste zoon, maar de gondelier kon een beetje Engels en had hem toch verstaan.

''Is not wino, is watter'', zei hij, even plotseling weer goedgemutst. Maar ook al waren de gemoederen weer gekalmeerd, de romantische sfeer was bedorven. Plotseling merkten we dat het water in de grachten niet al te fris rook en dat veel gebouwen oud en vervallen waren.

Venetie bij daglicht was een verrassing. De imposante St. Mark's Cathedral, het Doge's Palace, de nauwe straatjes en prachtige paleizen, St. Mark's Square, door Napoleon ''The world's most beautiful drawingroom'', genoemd, de duizenden duiven, de waterbussen die passagiers van het ene punt naar het andere vervoerden over het water, net als echte bussen over land, het zonlicht dat over het water schitterde, alles werkte mee aan de feestelijke atmosfeer. Van Venetie gingen we naar Florence, alweer een stad gevuld met wereldberoemde kunstschatten.

We stonden sprakeloos voor Michelangelo's ''David'', het trotse, eeuwenoude, marmeren beeld van David die gereed staat Goliath te verslaan, en zelfs Hazel bekende, ''I've seen this art treasure so often, but every time again I stand in awe at the genius of Michelangelo. He was only in his twenties when he created this statue.''

Na Florence kwam Rome, ''The eternal city''. Een stad zo vol kontrasten, met het nieuwe en het oude zo dooreen geweven dat het soms maar enkele stappen is van de twintigste eeuw naar de eerste of tweede eeuw.

We zouden het eerst de St. Pieterskerk in het Vaticaan bezoeken, en Hazel bereidde ons vast wat voor. ''You want to see it to believe it'', vertelde ze ons de avond van te voren. Ook waarschuwde ze ons dat we goed op ons geld moesten letten. ''Nowhere else do they steal more from tourists than here in Rome, the city of the Pope'', vertelde ze ons. ''Let's all go to bed early'', voegde ze er moederlijk aan toe. ''Tomorrow is a busy day''.

De volgende dag gingen we al vroeg op weg. De pracht en praal van de St. Pieterskerk is haast niet te beschrijven en onze gedachten gingen terug naar de tijd van Maarten Luther en de kerkhervorming. De toenmalige paus gebruikte het geld van de aflaten om de St. Pieterskerk te verfraaien, en we moesten toegeven dat hij er in geslaagd was een wereldwonder te scheppen.

Honderden touristen bezochten, tegelijk met ons, de enorme kathedraal en bewonderden de talloze kunstschatten, de dome, geschilderd door Michelangelo, het graf van Petrus, dat wel van puur goud leek te zijn, het beeldhouwwerk en het indrukwekkende altaar waar een mis werd opgedragen.

''It's stupendous, it boggles the mind, it's unbelievable, but I can't find my Lord here'', vertrouwde een Rooms-Katholieke reisgenote ons toe, en wij hadden die morgen hetzelfde gevoel.

''I kissed that statue's foot, lots of people kissed it'', vertrouwde ons dochtertje ons opgewekt toe, en we ontdekten dat ze de voet van het beeld van Petrus had gekust. Door de eeuwen heen is deze voet van Petrus zo vaak gekust door vrome pelgrims dat het brons afgesleten is en de voet niet meer dan een stomp is geworden.

Op het St. Pietersplein met zijn fonteinen en rijen kolommen die gebouwd zijn in een halve cirkel en het plein als het ware omarmen, zoals de kerk de wereld hoort te omarmen, werden munten van de paus en het vaticaan verkocht, en om precies twaalf uur hoorden we de stem van de paus door de luidsprekers.

's Middags reden we over de Via Appia, een weg die een paar duizend jaar oud is, en we bezochten een van de catacomben, een begraafplaats van de eerste christenen. Met een gids daalden we af en liepen door de nauwe, donkere, ondergrondse gangen met de nissen aan weerskanten waar de doden werden neergelegd. In de muren zagen we eeuwenoude beeltenissen uit de bijbel. Jona in de vis, de wonderbare spijziging, brood, wijn, een vis, een herder, en we moesten ons zelf weer even knijpen om ons te realizeren dat we werkelijk in de tijd van de eerste christen – gemeenten gestapt waren.

Later bezochten we het Romeinse Forum, ruines uit de tijd der keizers, het Colosseum en het Pantheon. Het Colosseum, dat in het hart van Rome staat en waar zoveel Christenen verscheurd werden door wilde dieren, werd officieel geopend door keizer Titus in het jaar 80. Veel Hebreeuwse slaven hadden geholpen met het bouwen dat 150 jaar eerder al begonnen was, en gedurende de feestelijke opening werden 9000 wilde dieren gedood en verloren meer dan 2000 gladiatoren het leven.

Het Pantheon is een enorme, ronde tempel, en koning Agrippa begon met het bouwen, dat meer dan 100 jaar nam. Nog steeds worden hier diensten gehouden, maar het is nu geen heidense tempel meer maar een kerk. In de koepel is een ronde opening zonder glas en dertig voet breed, en deze opening verlicht de hele tempel. Ons werd verteld dat deze opening was gemaakt zodat de gebeden der mensen regelrecht konden opstijgen naar de verschillende goden.

Na 1½ dag in Rome moesten we weer verder en via Pisa, met zijn wereldberoemde ''Leaning Tower'', door onze jongste: The tower of *Pizza* genoemd, gingen we naar de Franse Riviera. We bezochten het paleis in Monaco waar de filmster Grace Kelly nu Princes Grace heet, nadat ze trouwde met Prince Rainier, en we zagen de Europese uitgave van Las Vegas, het Casino in Monte Carlo, waar niemand onder de achttien jaar mag binnenkomen.

Naar het Noorden rijdend door de Province, Frankrijk's zuidelijke provincie, arriveerden we eindelijk in Parijs waar we ook 1½ dag hadden om de voornaamste bezienswaardigheden te bezichtigen.

Op de twaalfde dag waren we weer terug in Ostende, en we kwamen tot de volgende konklusies; Als je voor de eerste keer een reis wilt maken door West Europa, en dus nog nooit verder bent geweest dan Holland, zoals dat met ons het geval was, dan is een bustour erg geschikt. Een reisleidster zoals Hazel heipt je met al het vreemde geld en de vreemde talen en je ziet veel meer dan je ooit zou zien als je zelf een auto zou huren, terwijl het veel goedkoper is, als je tenminste niet luxe verwacht.

Het is verstandig om goed te informeren naar ''touristclass'' bustours bij het Canadese reisbureau. Sommige reisbureaus zullen proberen je ''first-class'' tours te verkopen, en die zijn ongeveer twee keer zo duur. Officieel mogen kinderen beneden de tien jaar niet mee, maar af en toe, zoals in ons geval, doen de reisbureaus wel een oogje dicht. Veel steken kinderen onder de tien jaar niet op van wat Europa heeft te bieden aan kunst, maar wij lieten ons dochtertje liever niet achter.

Wij hadden ongeveer 3400 mijl afgelegd in deze twaalf dagen, maar omdat je niet hoefde te piekeren waar je zou slapen of eten, omdat alles tot in de puntjes was geregeld, was het niet vermoeiend en verloor je geen extra tijd. Het is een trip die we warm kunnen aanbevelen aan mensen, die, net als wij, niet graag drie of vier weken in Holland willen blijven, maar graag een beetje meer van Europa willen zien.

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25

16 In het voorjaar wordt hun eerste kind geboren; de meester houdt zijn dochtertje in de armen in wonderdiep geluk. Het wordt ten doop gehouden in de kerk van Beverwijk met de oude toren; dapper volbrengt de pas herstelde juffrouw Vermeulen de verre wandeling, ze gaan hun weg met grote blijdschap.

''Ik kan het nauwelijks begrijpen,'' zegt ze, als beiden na de dienst zijn teruggekeerd in huis, ''dit kind, ons kind en door de doop een bewijs, dat het Gods kind mag zijn.''

Pieter ziet nadenkend naar het kleine wezentje. ''Wat is huiselijk geluk een steun voor het dagelijks werk,'' zegt hij langzaam, ''ik moet steeds denken aan een geloofsgrondslag: de woorden: En toch... In alle ellende en nood en alle moeiten is er altijd weer de zegenende hand van onze Vader in de hemel—''

Begin September begint de meester een Zondagsschool in het oude dorp Velsen; een dertigtal kinderen komt trouw naar de Marie-Boreel-bewaarschool; een mooi stevig gebouw naast de oude kerk en de meester wandelt elke Zondag na de morgendienst op de Heide naar Velsen voor de Zondagsschool. Opvallend is het verschil van kinderen: deze zijn meer opgevoed en kennen orde en gezag vergeleken met de kinderen van de Heide.

De meester laat zich echter door niets intimideren; voor hem zijn alle kinderen hetzelfde; hij ziet hen als kleine mensenkinderen, die een weg moeten vinden om gelukkig te zijn. Vaak gaat hij op Woensdagmiddag en na de schooltijden in de keten en holen om over de kinderen te praten en op deze wijze contact te houden met de ouders, die hem al kennen en laten merken dat hij nogal welkom is. Sommige vrouwen klimmen op de regenton om hem te zien als hij voorbij wandelt: rustig, statig met de hoge hoed en onafscheidelijke wandelstok.

''Ik ben een boon, als ik die man begrijp,'' verzuchten de vrouwen dan, ''de meester is niet te vatten: hij preekt niet, hij vloekt niet, hij drinkt niet en toch heb je wat an hem. Onderlaatst nog: ik zeg, wat kom je doen meester? Zegt hij: over je kinderen praten. Zeg ik: praat liever met die zuiplap van een kerel die ik heb. Nou, hij wier geeneens kwaad, dat ik 't zo zei, je ken met hem over alles zomaar prate.''

Anderen laten het wantrouwen niet los. ''Die fijnen mot ik niet, allegaar huichelaars, waar bemoeien ze zich mee? As ik wil zuipe, zal ik zuipe en as ik met een lekker wijf naar kooi wil, dan doen ik dat. Gaat de meester niks an.''

Toch wint de meester terrein, al gaat het langzaam. De kinderen mogen hem en gaan hem thuis verdedigen; bovendien hebben de vrouwen met onfeilbaar intuïtief vermogen wel door, dat de meester het goed bedoelt en hen werkelijk wil helpen.

Het brengt hen tot een zich uiten over hun omstandigheden, in hem is iets wat vertrouwen wekt en als de gal bij hen overloopt, kunnen ze tegen hem uitrazen. Hun bestaan lijkt eenvoudig en het beste is zich bij alles aan te sluiten en zich te voegen naar de grillen van hun mannen of vrouwen, maar het is verre van gemakkelijk alles te pikken en voorts als een vanzelfsprekendheid elke dag een stevige kost op te dissen terwijl het geld naar de kroegen gaat. De mannen verdienen genoeg, maar de kroeg is hun lustoord. De spinnige blikken van de vrouwen naar Malle Riek, die met mooie kleren aan haar dikke lijf rondloopt, zeggen veel.

Het zou nog te dragen zijn, als de mannen dronken thuiskwamen en meteen als een zak neervallen om hun roes uit te snurken — dat zou te dragen zijn. Maar als ze liederlijk lallend naar hun vrouwen grijpen alvorens ze op hun strozakken neerbonken, kunnen die vrouwen kiezen tussen een gillende ruzie en afgerandseld te worden of met messen bewerkt te worden of zich laten gebruiken om na negen maanden weer een kind te krijgen, dat debiel zal zijn. De meester zoekt zijn weg tussen de kris en kras neergezette keten, vraagt aan enkelen naar een lange vrouw met gitzwart haar, wiens man pas is overleden.

Velen halen hun schouders op. ''Lange en zwarte haren, dat is natuurlijk Annechien,'' constateren ze, naar een keet wijzend.

Het is een moeilijk zoeken. Geruime tijd geleden kwam een vrouw bij de juffrouw van de meester: ''Ach! Nou is me man dood, die goeie ouwe sik is zo dood as een pier en nou het ik geeneens een doodshemd en al ben ik arm, zo arm as de mieren, de goeie sul zal er netjes bijlegge omrede ik hier wel woon, maar ik ken me fatsoen en me man, zomaar ineens wasie dood, he? Ik wil de juffrouw vrage als ik niet te astrant ben, heb de juffrouw misschien een doodshemd voor me man?''

De juffrouw had haar binnengelaten, waar de vrouw haar verdriet had uitgehuild. '''t Valt niks niet mee, juffrouw,'' had ze genokt, ''altijd een goeie slikker geweest, altijd werke met ze pote in 't slik en nooit klage, maar nou isie er niet meer — hij kwam nooit bij Hein de kroegbaas, maar magere hein most em hebbe en nou mot ik er niet an denke datie zo nakend in ze kist gaat — heppu een hemd voor me man?''

Ze was getroost weggegaan met een hemd van de meester en Pieter had niet kunnen denken dat het mooie witte overhemd, bij zijn huwelijk gedragen, nu om de stevige botten van een kanaalgraver in het graf terecht zou komen.

Na twee maanden was de vrouw weer verschenen, opnieuw met schokkende schouders en het gezicht huilend in de versleten omslagdoek. ''Nou moet de juffrouw toch es hore: nou is me soon dood, me soon — die was spitter bij 't knaal en werke datie kon, hij het 't halve knaal met ze eige vuiste gegrave en nou moet ik hem zelf begrave, nou isie zo dood as een pier en nou kom ik vrage of de juffrouw soms nog een doodshemd heb, want u het ook me man ze geholpe en dat was een mooie begrafenis — 't wier echt een mooie dooie en nou wil ik dat ook van me soon make...''

Mietje had haar verschrikt binnengelaten; er heerste veel ziekte op de Heide.

''Waar woon je?'' vroeg ze, ''dan kom ik je eens opzoeken of misschien kan de meester je ergens mee helpen? Je lijdt toch geen honger?''

''Nee,'' zei de vrouw, '''t scheelt niet veel maar ik ben tevreeje, ik werk zelvers en ik woon ver weg, och, 't wordt hier zo groot, he? De meester het 't veels te druk en ik heb fermielje die me helpt, zal je nooit erges zien, zukke goeie fermielje, maar ze hebbe ook geen cente...'' Weer was een hemd van de meester uit de linnenkast genomen om nu de zoon in een mooie dode te veranderen, maar een wantrouwen bij de meester werd gesterkt, toen gisteren dezelfde vrouw nogmaals aanbelde bij de juffrouw van de meester.

''Me man! O, me man! Heb ik onderlaatst me soon verlore en nou is me man dood thuisgebrocht, so dood as een pier, nog dooier — ik heb zoveel verdriet, ik huil me 't hart uit me keel want 't was zo'n beste brave sukkel dat wasie, want waarom gaatie anders dood? Nou mot ik ook die sul begrave late en ik kan niet verdrage datié as een polderjonge onder de grond wordt gedouwd, ik wil een nette begrafenis en nou kom ik vrage of de juffrouw nog een doodshemd heb...'' In stomme verbazing heeft de juffrouw het relaas aangehoord. ''Enkele maanden geleden heb je ook een doodshemd gevraagd...''

''Ja, voor me soon!''

''Maar daarvoor vroeg je voor je man...''

De vrouw had opgekeken. ''Ken,'' zei ze, ''ik het 't nou over me tweede man; nou dat kan toch? Ik het nou een dooie tweede man.''

Aarzelend had de juffrouw het derde hemd gegeven, maar de meester voelt er niets voor, dat zijn hemden allen als doodshemd de heidegrond ingaan en voelt zulk wantrouwen, dat hij besluit de bedroefde rouwende vrouw eens op te zoeken.

Hij vindt haar eindelijk, ze blijkt Annechien te heten; ze zit voor haar keet op de grond aardappels te schillen met een mes, dat van een slager afkomstig moet zijn.

''De meester,'' ontsnapt het Annechien; ze zit even perplex met het mes in de ene en de aardappel in de andere hand, ziet hoe de meester een kapotte biezen stoel pakt en gaat zitten.

''Ik kom eens kijken hoe het met je gaat,'' begint de meester kalm.

''Hoeft niet,'' zegt ze stuurs.

''Je hebt geen kinderen op mijn school?''

Ze schudt haar hoofd. ''Nee. Mijn kindere benne groot.''

''Je had een zoon? Hoeveel kinderen heb je eigenlijk?''

''Veertien.''

''En een zoon gestorven?''

Ze proest even. ''Niks hoor; magere hein kan met ze pote van me kindere afblijve.'' Ze snijdt vinnig de schil van de aardappels af.

''En je man?''

Ze ziet hem even oplettend aan, kennelijk terugdenkend aan wat ze eerder gezegd kan hebben; de meester voelt dat zijn bezoek verre van welkom is en zij hem nooit heeft verwacht.

Ze veegt met de rug van haar hand langs naar neus, die ze stevig ophaalt. ''Zal ik hier aarpels schille as ik geen man heb?'' De meester speelt met z'n hoed. ''O, ik meende, dat je al twee maal een man naar het graf had moeten brengen en een zoon...''

''Dan mot u daar weze,'' Annechien wijst met haar mes naar een keet, die een stuk verder staat, maar meteen schiet een magere man uit de deur.

''O ja?'' vraagt de meester. Hij ziet hoe de man is gevolgd door een vrouw van overdadige proporties.

''Ik het 't gehoord!'' schettert ze met schelle stem, ''hou jij je visite maar bij je, ik heb ze niet nodig — ik het alles gehoord wat je zat te zegge, ik ben niet doof!''

''Wij ook niet,'' remt de meester af, ''je kunt wel gewoon praten.''

De vrouw is naar hen toegekomen, met opgestroopte mouwen over de dikke armen staat ze voor hen.

''Zij het 't gedaan!'' schreeuwt ze, ''drie keer heb ze een hemd gekrege en joost mag wete wat voor verhale ze heb opgehange en ik wil der een van der kope omrede mijn kerel ook wel es een hemd an wil hebbe, maar niks hoor, ze houdt die hemde allegaar voor der eige zelvers en ze het geen dooie gehad, ze ken liege dat ze barst...''

Woedend stuift Annechien op, de bak met aardappels rolt over de grond. ''As je niet maakt, dat je bij hier en gunder...''

''Nou, nou,'' bezweert de meester, ''vlieg elkaar niet in de haren —'' Hij ziet de dikke vrouw teruglopen voor het mes van Annechien. Met een van woede vertrokken gezicht zoekt Annechien haar aardappels bij elkaar, laat zich weer op de grond zakken.

''Waar maak je zo'n drukte over?'' vraagt de meester haar, ''je kunt toch gewoon zeggen, dat je drie hemden nodig had?''

Ze zwijgt grimmig; het mes hapt naar alle kanten in de aardappels, de stukken vliegen in het rond. De meester staat op. ''Nou, het is een mooi verhaal, je moet aan het toneel, werkelijk. Maar luister even goed naar me: Als je iets nodig hebt, hoef je voor ons geen leugens te verzinnen, vraag wat je nodig hebt en als we kunnen helpen, zullen we dit doen. Afgesproken?''

Ze knikt stuurs, blijft zwijgen. Als de meester teruggaat, ziet ze hem na met het mes in de hand. ''Nou,'' prevelt ze eindelijk, ''die is gek.'' Ze schudt haar hoofd, graait naar de aardappels; ''nee,'' gaat ze in zichzelf door, ''gek isie niet, maar een sul en zij is ook een sul, nou dan hindert 't niks as ik een potje lieg. Ik heb me hemde.''

De meester gaat naar een paar andere gezinnen; hij is drie hemden kwijt maar een geamuseerde lach speelt in hem, hoewel het geld ter aanvulling van de linnenkast er niet is.

De financien blijven een probleem. Zijn salaris is voldoende, maar er is zoveel nood op de Heide, dat een goed deel van zijn salaris onder de mensen verdwijnt door giften in natura. Daarbij de school: het comite en de adel doen wat mogelijk is, maar zelfs deze hulp zal straks te kort gaan schieten want de Heide groeit snel en hiermede de lasten en noden. Het is in te denken, dat het Gemeentebestuur reikhalzend uitziet naar de opening van het kanaal, zodat de nederzetting verdwijnen zal.

Op de terugweg herinnert hij zich Alfred Franklin; hij zou voor Mietje een boodschap doen; ze heeft hem een lege strooppot meegegeven en die moet gevuld. Hij loopt de stoep op, gaat de ruime winkel binnen. Alfred staat voor de toonbank, klapt juist een smal opschrijfboek dicht.

''Well, good-bije meester,'' begroet hij.

''Je leert al aardig Nederlands,'' de meester lacht, gaat op de houten bank zitten, trekt de strooppot uit zijn zak: ''Ik kom boodschappen halen.''

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Notes of Thanks

DE VRIES: We express our thanks first to God and also to our children and grandchildren and friends for making our 45th Wedding Anniversary such a happy day for us.
John & Toni de Vries, 7 Cherrywood Ave., Grimsby, Ont.

DE JONGE: We like to express our gratefulness for all the support, comfort, help and prayers after Douglas De Jonge, son of Dick De Jonge and Ann De Jonge-Koops, went to be with His Lord, on August 6, 1978, due to an accident at the age of 10.
His relatives.
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VAN MARRUM: We would like to thank our children, friends and relatives for making our 40th Anniversary such an unforgettable day, with best wishes, cards and gifts; above all, thanks to God for making it all possible. Peter & Dorothy Van Marrum, Smithville, Ont.

Births

Matthew 6:33 "But seek ye first His kingdom and His righteousness and all these things shall be added unto you."

BOKMA: With thanks to the Lord the Creator of Life, Hilbert and Mary, nee Lubberts, give praise to the Lord for the birth of KURT HILBERT, on July 31, 1978. A brother for Danielle and Nicole. Eleventh grandchild for Bert and Tina Lubberts of Hannon, Ont. and thirteenth grandchild for Dirk and Annie Bokma of Fenwick, Ont. P.O. Box 165, 797 Church St., Fenwick, Ont. L0S 1C0.

DEGRAAF: With praise and thanksgiving to our Heavenly Father, René and Liz (nee Lamain) are happy to announce the safe arrival of our first born, CHRISTOPHER ANTHONY WILLIAM, born July 17, 1978. Proud first-time grandparents are Mr. & Mrs. Jack Lamain, Cambridge and Mrs. K. DeGraaf, Woodstock, 11 Trillium Way, Paris, Ont. N3L 3M6.

GRINGHUIS: Ed & Wilma, nee Boonstra, announce with joy and thanksgiving to God, the safe arrival of KIMBERLEY ANN, born August 11, 1978 at Joseph Brant Memorial Hospital. A welcome sister for Scott. 4th grandchild for Mr. & Mrs. Henk Gringhuis of Veendam, The Netherlands and 11th grandchild for Mr. & Mrs. Fred Boonstra of Dundas, Ont. P.O. Box 723, Waterdown, Ont. L0R 2H0.

VISSER: Hank and Janie Visser are thankful to the Lord for the arrival of their son, RYAN HILBERT born July 13, 1977. A brother for Janelle Hope. Happy grandparents are: Mr. & Mrs. B. Lubberts, Hannon, Ont. and Mr. & Mrs. H. Visser, Oshawa, Ont.

*

Marriages

DE HAAN-VERSTOEP: Mr. & Mrs. Cornelis de Haan, R.R. #2, Listowel and Mr. & Mrs. Adrian Verstoep, Monkton, are pleased to announce the marriage of their children, LUTSKE LUELLA PEARL and HUGH ADRIAN. The ceremony will take place the Lord willing at the Bethel Christian Reformed Church, Listowel, Ont. On Saturday, September 2, 1978, at 7 p.m. Rev. W. Ball of Gorrie officiating. Future address: R.R. #2 Atwood, Ont.

DUPON-VAN HUIZEN: Mr. & Mrs. John Dupon of St. Catharines wish to announce the forthcoming marriage of their daughter, FEMMY JOAN to JOHN VAN HUIZEN, son of Mr. & Mrs. John Gerald Van Huizen of St.Catharines. Ceremony to take place on Saturday, September 2, 1978 at 3:30 p.m. in the Covenant C.R.C. of St.Catharines. Rev. J. Kuntz officiating. Future address: 568 Ontario St., Apt. 14, St.Catharines, Ont. L2N 4N7.

FEDDEMA-VANDEN HERBERG: Mr. & Mrs. Peter Feddema and Mr. & Mrs. Mike VandenHerberg are pleased to announce the forthcoming marriage of their children, SHARON and BILL. The ceremony to take place, D.V., Friday, Sept. 1, 1978, 7:30 p.m., at the Rehoboth Chr. Ref. Church, Bowmanville, Ont. Rev. H. De Bolster officiating. Future address: 339 Linwell Rd., St.Catharines, Ont. L2N 1T6.

GREVERS-BEEN: With great joy to God, the Giver of Love, Mr. & Mrs. Gerrit F. Grevers, Tavistock, Ont. and Mr. & Mrs. Martin Been, Guelph, Ont. announce the forthcoming marriage of their children, JANE BRENDA and ALBERT (Al). The ceremony will take place, D.V., September 9, 1978 at 1:00 p.m. in the Bethel Christian Reformed Church, Clarke Road, London, Ont. Pastor Alvin Beukema officiating. Future address: 23 Aponi Cres., London, Ont. N5V 2V3.

HOLSTEGE-DE VRIES: With thankfulness to God we are pleased to announce that our oldest children, HOLLY-ANN HOLSTEGE and PETER JOHN DE VRIES will exchange wedding vows on Saturday, August 26, 1978 at 11:00 a.m. at Calvin Seminary Chapel, Grand Rapids, Michigan. The Rev. Vernon Geurkink of Eastern Avenue, Grand Rapids, Mich. officiating. The parents: Dr. and Mrs. Henry Holstege of Grand Rapids, and Mr. & Mrs. Doeke De Vries of Smithville, Ont. Future address: Grand Rapids, Michigan.

KLYN HESSELINK-GRIN: Mr. & Mrs. Bill Klyn Hesselink of Owen Sound, Ont. and Mr. & Mrs. William Grin of Chatham, Ont. are very happy to announce the forthcoming wedding of their children, WILMA and ALBERT. On Sept. 2, 1978 at 6:30 o'clock in the First Christian Reformed Church of Owen Sound, the Lord willing, Rev. J. Vos officiating. May the Lord bless their marriage. Their future address: 86 Pape Ave., Toronto, Ont.

NIEWLAND-DE JONGE: We are happy to be united in marriage on Friday, August 11, 1978, in the Immanuel Chr. Ref. Church of Hamilton, Ont.
HENRI and IRENE NIEWLAND-DE JONGE, 383 St. Paul St., Apt. 301, Burlington, Ont.

Getting married?
Let us know.
A free subscription will be sent to you.

Marriages

MARISSEN-SCHUURMAN: Mr. & Mrs. T. Marissen announce the forthcoming marriage of their son, JOHN to JANICE CAROLINE SCHUURMAN, daughter of Mr. D. Schuurman and the late Wilma Schuurman of Brownsville. The ceremony will take place, D.V., Sept. 1, 1978 at three o'clock in the Chr. Ref. Church. Rev. W. Renkema officiating. Future address: R.R. #4, Aylmer, Ont.

NYMEYER-HOEKSTRA: Mr. & Mrs. John T. Nymeyer of Alma, Ont. and Mr. & Mrs. Bob Hoekstra of Brighton, Ont. are pleased to announce the forthcoming marriage of their children, HILLIE and JAKE. The wedding ceremony will take place, D.V. on Sept. 1, 1978 at 7:30 p.m. in the Christian Reformed Church of Drayton, Ont. Future address: Box 317, Drayton, Ont. N0G 1P0.

RINTJEMA-SCHILSTRA: Mr. & Mrs. J. Rintjema of Smithville are very pleased to announce the marriage of their daughter, BARBARA to HAROLD, son of Mr. & Mrs. D. Schilstra of R.R. #2, St. Anns. This joyful occasion will take place, D.V. on Friday, August 25, 7:00 p.m. in the Christian Reformed Church of Smithville. Rev. P. Ravensbergen officiating. Future address: R.R. #2, St. Anns, Ont. L0R 1Y0.

RYSKAMP-SPEELMAN: Mr. & Mrs. Harry Ryskamp of Wyoming, Ont. and Mr. & Mrs. Martin Speelman of Mt. Brydges, Ont. are happy to announce the forthcoming marriage of their children, CAROL and PETER. The ceremony will take place, the Lord willing, on Friday, Sept. 1, 1978 at 7:00 o'clock in the Wyoming Christian Reformed Church. Rev. Anthony Van den Ende officiating. Future address: Parkview Manors, 265 Carrie St., Apt. 303, Strathroy, Ont.

VELDBOOM-VERBURG: Together with our parents, Mr. & Mrs. Bernard Veldboom and Mr. & Mrs. Harry P. Verburg all of Chatham, Ontario, we MARY JOAN and ADRIAN JOHN are happy to announce our forthcoming marriage. The ceremony will, D.V., take place on Saturday, August 26, 1978 at 3:00 p.m. in the First Christian Reformed Church at Chatham, Ont. The Rev. L. Slofstra officiating. Future address: 939 Western Rd., Bldg. D, Apt. 8, London, Ont.

VISSCHER-KAAMMINGE: Mr. & Mrs. John B. Visscher of Drayton and Mr. & Mrs. John Kaamminge of Acton are happy to announce the forthcoming marriage of their children, WILDA SANDRA and WIEBE KLAAS, on Saturday, August 26, 1978 at 6:00 p.m. in the Christian Reformed Church of Drayton, Ont. Rev. J. Zantingh and Rev. H. Katerberg officiating.

WIKKERINK-WIERSMA: Mrs. M. Wikkerink and Mr. & Mrs. M. Wiersma are pleased to announce the forthcoming marriage of their children, DELINA and JOHN. The ceremony will take place, the Lord willing, on August 26, 1978 at 3:00 p.m. in the Mountainview CRC in Grimsby. Rev. H. VanderPlaat officiating. Future address: 152 Ontario St., Beamsville, Ont. L0R 1B0.

ZANTINGH-BIESHEUVEL: Mr. & Mrs. H. Zantingh of Chatham, Ont. and Mr. & Mrs. G. Biesheuvel of Weesp, The Netherlands are pleased to announce the forthcoming marriage of their children, PETRA and BAREND. The wedding ceremony will take place before the Lord and his people, D.V., Sunday, September 10, 1978 at 7:00 p.m. in the First Christian Reformed Church of Calgary, 3600 15 St. S.W. Future address: 1813 17th St. S.W., Calgary, Alta.

Anniversaries

1953 1978
"In the house of the righteous is much treasure." Proverbs 15:6a
On August 28, 1978, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents,

LINZE BERGSMA
and
TINE BERGSMA (Dykstra)

With love and prayer for many more years together, their thankful children:
Kathy
Terry
Michelle
Open house/reception on August 28, 1978, from 7:30 - 10:00 p.m. in the Fellowship Hall of the Jarvis Christian Reformed Church. Best wishes only, please. Home address: R.R. #5, Hagersville, Ont. N0A 1H0.

1933 1978
"And I will bless you, so that you will be a blessing." Gen. 12:2
We thank and praise the Lord for giving our dear parents and grandparents,

HARMEN
and
TRIJNTJE BOOTSMA (nee Visser)

45 years of married life together. The Lord willing, we hope to celebrate this happy occasion on Aug. 30, 1978. We thank the Lord for what He has given us in them and pray that He will bless them in the future as He has done in the past.
Case & Jenny Bruulsema; Tom, Cathy, Harold, Gerald, Annette, David, Ivan
Clarence & Clara Bootsma; Harvey, Peter, Joanne, Clifford, Timothy, Benji
Jim & Margaret Bootsma; Anjanette, Gregory
Ted & Corrie Bootsma; Steven, Tamara, Marya, Joel
Andy & Diane Bootsma; Raymond, Richard, Lena
105 Alderson Drive, Hamilton, Ont. L9B 1G4.

1938 1978
Vianen Embro
With joy and thankfulness to the Lord, we rejoice with our parents and grandparents,

JAN HUGO DE WIT
and
NEELTJE DE WIT - Van Tilburg

that we may celebrate, the Lord willing their 40th Wedding Anniversary on August 26, 1978. The eternal God is your dwelling place and underneath are the everlasting arms. Deut. 33:27
Richard & Alida Poort — Woodstock, Ont.
Kryn & Willie van Oostveen — Lakeside, Ont.
Case & Trudy de Wit — Embro, Ont.
Bernard H. & Neil De Jonge — Ottawa, Ont.
Albert & Jean Vanderlaan — Exeter, Ont.
John de Wit — Cedar Springs, Ont.
Dan & Marie Lievaart — Coaldale. Alberta
and grandchildren.

On August 25, 1978, we will celebrate, with gratitude, the 30th Wedding Anniversary of our parents and grandparents,

HENDRIK JOHAN DE ZOETE
and
WILLEMINA HENDRIKA DE ZOETE-Schinkel

God has been faithful, blessing them and us!
Henk & Anne — St.Catharines
Rick & Shirl; Charlene, Michael
Gus
Roy & Evelyn; Jennifer
Mienke
Anita
Adolf — Brampton
14 McLaughlin Road North, Brampton, Ontario.

Anniversaries

1943 August 10 1978
Monster Kitchener
On August 10 we celebrated with our parents and grandparents,

JAN and SJAAN DREYER
(nee Kind)

the occasion of their 35th Wedding Anniversary. May the Lord bless you and keep you in his care. Their Wedding Text: Proverbs 3:6. "In all your ways acknowledge him, and he will make straight your paths" is still very meaningful to them. Your thankful children and grandchildren
Art & Magda Wagensveld; Kimberly, Krista, Jason — Burlington
Paula — London
Jasper & Marg De Boer; Jodi — Hamilton
Diane & Dick (engaged) — Mississauga
Tim & Annette Pawlowski — Barrie
John — Kitchener
Eleanor — London
Raymond — Kitchener
Home address: 12 Markwood Dr., Kitchener, Ont. N2M 2H4.

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable." Psalm 145:3
On September 5, 1978, we will celebrate, the Lord willing, the 25th Wedding Anniversary of our parents and grandparents,

JOHN and ALICE
KRUISSELBRINK (nee DeVries)

Friends and relatives of the family are invited to congratulate them and share in their happiness at an open house, at their home, on Wednesday, September 6, from 2-4 and 7-9 p.m.
Congratulations Mom & Dad!
Wim & Cindy; Michael, Jordan
Barry
Raymond
Wilmer
Home address: R.R. #5, Guelph, Ont. N1H 6J2.

On August 29, 1978, the Lord willing we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

SJOERD (George)
VANDER MOLEN
and
ELIZABETH VANDER MOLEN
(nee Benne)

We praise the Lord for his wonderful care over them and pray that the Lord will keep them in his care in the years ahead. With love, Dad & Mom, Oma & Opa.
Bill & Jetty Poelstra; Henny, Andy — Lethbridge
Dick & Arlene Vander Molen; Sadie, George, Douglas, Robert, Angela, Tracy — Lethbridge
Peter, Marj Nieuwenhuis; Sid, George, Liz & Martha — Calgary
Henk & Nel Sandstra: Marilyn, Beverly, Evelyn, Allen & Robert — Edmonton
Fred & Ida Vander Molen; Michelle, Sherri, Trevor, Lynette — Cranbrook, B.C.
Andrew & Liz Konynenbelt; Wanda, Evan, Lorinda — Nobleford
Home address: 1714 2 Ave. A North, Lethbridge, Alta. T1H 0G2.

1953 Holland Marsh 1978
"There are three things that remain — Faith, Hope and Love — and the greatest of these is Love." I Cor. 13:13
On August 26, 1978, we hope to share with our parents,

TAEKE and AGNES VISSER
(nee Visser)

the joyful occasion of their 25th Wedding Anniversary. Congratulations Mom and Dad. We hope and pray that you may be blessed with many more years together and that you may continue to enrich our lives as your children,
Rita — St.Catharines
Richard — At home
Brian — At home
Cynthia — At home
Home address: Edward Avenue, R.R. #2, Newmarket, Ont. L3Y 4V9.

Classified Advertising

Anniversaries

With thankfulness to God, the Lord willing, on August 25, 1978, we hope to celebrate with our parents and grandparents,

JAN C. VLEEMING
and
ANNA C. VLEEMING
(nee Garssen)

their 35th Wedding Anniversary. Wishing them many more happy years together are their thankful children and grandchildren,
Ann & Jan Poortinga ; Reynold, John, Cathryn—Dorchester, Ont.
Bill & Mary Vleeming; Darel, William — Morpeth, Ont.
John & Eileen Vleeming; Carl, Bill, Fred — Sarnia, Ont.
Tom — Duart, Ont.
Henry & Susan (eng.) — Duart, Ont.
Margaret, Grace — Duart, Ont.
Also grandchildren Darlene and Herb — Toronto, Ont.
P.O. Duart, Ontario.

Obituaries

On Sunday, August 6, 1978, the Lord suddenly took unto Himself our beloved brother-in-law and uncle,

HENDRIK BOUMA

at the age of 57, husband of Corry Bouwma (nee Meijer).
Father of
Bert
Peter & Siepie; Henry
Jan
son-in-law of Mrs. A. Meijer-Roekisvender, Hoofdstraat 198, Uithuizermeeden, Gron., The Netherlands.
Rom. 14:8 "If we live, we live to the Lord and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's."
Sadly missed by his brothers and sisters-in-law and nieces and nephews in Canada.
Ronald Bosman, Trudy Bosman (nee Meijer); Janet, Peter — Laurel, Ont.
Clarence Meijer, Jean Meijer (nee Van Marum); Anita, Richard, Peter, Alice, Marianne — Surrey, B.C.
Sidney Rijzebol, Tony Rijzebol (nee Meijer); Anda, Ben, Pete, Brant — Laurel, Ont.

On August 3, 1978, it pleased the Lord to take unto Himself our dearly beloved husband, father, grandfather, and great-grandfather,

PIET SCHENK

at the age of 74. Ga niet alleen door 't leven. Die last is U te zwaar. Laat een U sterkte geven. Ga tot Uw Middelaar.
Elizabeth Schenk — Heemsbergen
Grace & Harry Dejonge
Harry & Tena Schenk
Dorothy & Stan Antonides
John & Ruth Schenk
Alice & Andy VanderVeen
Willy Schenk
Kees & Lena Schenk
25 grandchildren and 5 great-grandchildren.
The funeral took place Saturday, August 5, 1978 at Grace Chr. Ref. Church, Chatham, Ont. The Rev. R. Koops officiating. Interment at Maple Leaf Cemetery, Chatham, Ont. Barnes Rest Home.
479 Hughes, Dresden, Ont.

On Thursday, August 3, 1978, it pleased the Lord to take unto His eternal Home, after a lengthy illness, our beloved brother and brother-in-law,

PIETER SCHENK

at the age of 74.
Mrs. W. Schenk — Sarnia, Ont.
Mrs. J. Schenk — Georgetown Ont.
Mr. G. Schenk — Milton, Ont.
Mrs. M. v.d. Sluis — Andijk, Holland
Mr. & Mrs. K. Schenk — Kingston, Australia

Obituaries

Na een langdurige ziekte heeft de Heere 3 Aug. uit onze kring tot Zich genomen, ons medelid,

MR. P. SCHENK

Zijn verlangen om bij Jesus te zijn is thans vervuld. Sterke de Here Mrs. Schenk en haar familie.
The Golden Age Club, Chatham, Ont.

"Jesus said: I am the resurrection and the Life." John 11:25.
On July 26 , 1978 the Lord called Home our dear friend and brother in Christ,

HENK VAN MEGGELEN

at the age of 51. "For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." II Cor. 5:1.
We pray that the Lord may sustain Bep and her children knowing that our only comfort in life and death is that we are the Lord's.
John & Riek Blom & Fam.
Peter & Christien Groot & Fam.
Jack & Henny Knor & Fam.
Piet & Bets Speelman & Fam.
Gerrit & Riet Van Brenk & Fam.
Gijp & Mieke Van Brenk & Fam.
all of Rexdale, Ont.

As a Bride meets her Bridegroom, so did our beloved husband, father, and grandfather,

HENDRIK KLAAS
VAN MEGGELEN

meet his Heavenly Father on July 26, 1978, at the age of 51 years. "Unto Him that loved us, and washed us from our sins of His own blood, and hath made us kings and priests unto God and His Father; to Him be the glory and dominion forever and ever, Amen." (Rev. 1:5b and 6)
Beloved husband of Elizabeth A. Van Meggelen-Vliegenthart.
Beloved father and grandfather of,
Elly & Jack Hollander; Julia, Joshua
Henry & fiance Jo Ann Sytsma
John
Randall
Lynn
64 Irwin Road, Rexdale, Ont. M9W 2P8.

On Monday, August 7, 1978 the Lord in His loving care took unto Himself our dear mother, grandmother and great-grandmother,

TRUDY WALINGA
(nee Vander Werk)

at the age of 78. "Blessed are the dead who die in the Lord." Rev. 14:13.
Dear wife of George Walinga.
Mother of:
Tiny & Joop De Jong — Papendrecht, Holland.
Liz & Don Walinga — Bramalea, Ont.
Ity and Jo Spyksma — Ylst, Holland
Lidy & Ed Walinga — Peterborough, Ont.
14 grandchildren and 1 great-granddaughter.
Funeral was held on Thursday, August 11, 1978 at 2 p.m. from the Westminster United Church, Orangeville, Ont.
14 Feed St., Orangeville, Ont.

"Weeping may endure for a night, But joy cometh in the morning." Ps. 30:5b.
On Monday, August 7, 1978 it pleased the Lord to take unto Himself our dear mother and oma,

WILHELMINA VENEMAN
(Molewijk)

Widow of Willem Veneman at the age of 73.
Kit & Peter Rustenburg; Wilma & John Snippe (eng.), Paul, Sandra and Richard — Grimsby, Ont.
Fred Veneman & Pam — Kitimat, B.C.
Funeral service was held on Aug. 9, 1978 at Mountainview Chr. Ref. Church, Grimsby. Rev. H. vander Plaat officiating. Internment at Queens Lawn Cemetery.

Obituaries

On August 7, 1978, the Lord took back His child to be with Him,

WILHELMINA VENEMAN

We pray that the Lord may sustain her children and grandchildren. "Blessed are they who die in the Lord."
The Dutch Bible Study Club of the Christian Reformed Church, Grimsby, Ont.

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Teachers Needed

VICTORIA: Saanich Christian School needs a grade 1 teacher this September. Application, including resume are invited from experienced teachers. All applications will be carefully considered but preference will be given to those with some musical background. For further information contact the principal, Mr. W.A. Van Dyke, 3150 Balfour Ave., Victoria, B.C. V9A 1S1 or phone 604-384-7404 (home).

Chilliwack, B.C.

TEACHING PRINCIPAL NEEDED
Due to illness our principal has asked to be released of his contract. Chilliwack Christian School is in need of a teaching principal for the 1978-79 term. Please send letter of application with resume to:

Y. Ypma (secr.)
46599 Montana Dr.,
Chilliwack, B.C. V2P 6L9

Help Wanted

For year around work. Would like single man to work on modern dairy farm. Can start at any time. Pay good wages. Call Mr. John De Groot, 957-2143. R.R. #1, Smithville, Ont.

After Sept. 1 a young person needed on Dairy Farm, small operation of P.B. Holsteins in Central Ontario. Apply to Box #4322, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Experienced boy, over 18, by September 1, 1978, on dairy farm. Please call after 7:30 p.m. at 519-469-3919.

Experienced person wanted for modern dairy and broiler farm in Clinton area. Must be steady, reliable and capable of responsibility. House available, wages negotiable. Reference preferred. Wanted for immediate employment. Please phone Bert Dykstra, 519-482-7811.

Needed, a housekeeper for small family on farm in S.W. Ontario. Please write to Box #4320, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Bricklayer (wanted) — must be experienced. Work steady all year round, good wages, no travelling. Close to Christian Schools and church. Write to: Mr. Richard Poort, R.R. #6, Woodstock, Ont. N4S 7W1 or phone (519) 537-7365.

Due to expansion, wanted experienced man or herdsman on dairy farm in Southern Ontario. Must be able to take some responsibility. As sideline for an interested man a barn is available to keep some pigs for his own. Good wages and nice 4 bedroom house with beautiful view. Close to Chr. Ref. Church and school. Please write with mention of experience and references to Box #4321, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Ontario Field Representative

AACS wishes to have a field representative in Ontario to bring its work closer to the people. Applications are invited for a position which combines fund raising with bringing the biblical vision of Christian higher education to the hearts of people. Address inquiries and applications to: Executive Director, AACS, 229 College Street, Toronto, Ontario M5T 1R4.

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Len & Rita Bette

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Glen Echo Cottages
R.R. #1, Callander, Ont. P0H 1H0

Personal

Girl, 20, looking for small apartment or room and board in Sheridan College, Oakville area. Preferable within 2 miles from campus. Contact Alice Bos, R.R. #2, Goderich, Ont. N7A 3A8. (519) 524-7081.

A mother and 4 month old son would like a rider or ride to northwest Iowa, (Dordt College area). Late August or early September. Sharing expenses and driving would be desirable. Please contact Lynn Kooiman, Tel. no. 468-2393 (Niagara-on-the-Lake).

Herman Van Herrikhuyzen zoekt contact met Durk Bruinsma, geëmigreerd rond 1949/1950 naar Canada. Gewoond hebbende in de Fagelstraat in Amsterdam, leeftijd pl.m. 37 jaar. Adres: H. Van Herrikhuyzen, Zwanewater 25, Nieuw Vennep, Nederland, telefoon 02526-4540.

Misc.

STUDY ABROAD IN THE NETHERLANDS: Interim and Spring Semester, 1979. Courses in Dutch language, art, culture and theology. Contact: Trinity Christian College, 6601 West College Dr., Palos Heights, IL. 60463.

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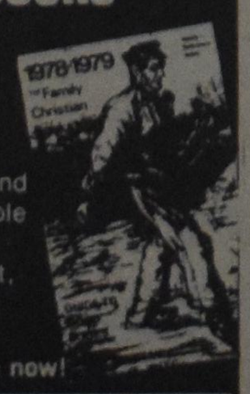

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Tour Leaders: Rev. Chester Schemper, Latin America Coordinator of the World Home Bible League and Rev. J.J. Hoytema of Burlington, Ontario. For full information, contact Miss Pat Huizinga of the Canadian Home Bible League, Box 524, Station "A", Weston, Ontario, M9N 3N3 at (416) 741-2140 or Rev. J.J. Hoytema, 3416 New Street, Burlington, Ontario L7N 1N3 (416) 637-9948.

The University of Western Ontario

All students coming to London this fall, meet your friends and campus ministry fellowship at our annual get-acquainted mixer at the home of Dr. and Mrs. Jan Oosterhuis, Victoria Rd., London. Time: 8 p.m., Friday, September 8. For rides and information call Jack Westerhof, campus pastor, at 438-5873.

25th Anniversary

1953 1978

Maranatha Christian Reformed Church, Belleville, Ont.

This occasion will be celebrated D.V. on the following dates,
SATURDAY, Sept. 30th, 1978 at 7:00 p.m. — Social Evening
PLACE: Centennial Secondary School,
Palmer Rd., Belleville, Ont.

SUNDAY, OCT. 1st, 1978 — THANKSGIVING SERVICES
10:00 a.m. — Marnanatha Christian Reformed Church, Orchard Drive, Belleville, Ont.
2:00 p.m. — Tabernacle United Church, Church Street, Belleville, Ont.

Former members and friends are cordially invited to join us in this celebration in honor of our faithful God.

University and College Students

continuing or beginning to study in Guelph, Kitchener, or Waterloo are
heartily welcomed
to this area by the local
CHRISTIAN REFORMED CONGREGATIONS

Students with their parents
are invited to a
special worship service
designed to dedicate this academic year to the God of all knowledge and wisdom to be held in
WATERLOO CHRISTIAN REFORMED CHURCH
Address: Auditorium Conrad Grebel College
Westmount Rd., Waterloo, immediately north of Univ. Ave.
at 10:30 a.m. — September 10th
or in
GUELPH CHRISTIAN REFORMED CHURCH
287 Water Street — Guelph
at 5:00 p.m. — September 10th

Both services to be followed by a time of fellowship and lunch

Furthermore all students are invited to join the university fellowship in a Labour day Weekend Camp to be held at
LAKEWOOD CHRISTIAN CONFERENCE GROUNDS
(Forest, Ont.) from Friday evening Sept. 1 to Monday noon, Sept. 4. Write for free registration to: Mr. John Zwijgers, 474 Parkwood Crt., Waterloo, Ont. Tel.: 884-3657.

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Let's Play Chess

1979 correspondence chess

Any reader of **Calvinist Contact** is invited to participate in the 1979 series starting in the late fall. Please drop me a line by Sept. 30 (postmarked) if you would like to participate. Please indicate how many simultaneous games you would like to play in this series. Be sure not to tax yourselves too high.

For those who are not familiar with Correspondence Chess, here are some comments to help you indicate if you would like to join in the 1979 Series.

1. Correspondence Chess is played by first class mail.
2. You have 48 hours to reply to your opponent's move, that's 1000 times longer than in a normal game.
3. You are able to play quite a few games at the same time.
4. It is difficult to make many obvious mistakes, but that goes for your opponent too. It does happen, so one still has to be cautious.
5. It takes only a few minutes per move and a few postage stamps.
6. Unfinished games are to be judged after 18 months.
7. The type of tournament will be dependent on the number of entries.
8. Results will be published as they become known.
9. There is no obligation to play in the finals if you win in a group.

Calendar of Events

Sept. 1-4 Labour Day Weekend Camp for university and college students of Guelph, Kitchener and Waterloo area at Lakewood Christian Conference Grounds – for registration write to: Mr. John Zwijgers, 474 Parkwood Crt., Waterloo, Tel. 519-884-3657. See ad for more information.

Sept. 8 Annual get-acquainted mixer for students coming to London at the Oosterhuis residence, Victoria Rd., London, Ont. at 8 p.m.

Sept. 10 10:30 a.m., Special Worship Service of Welcome and Dedication at Waterloo Christian Reformed Church, meeting in auditorium of Conrad Grebel College. 5:00 p.m., Similar Service at Water Street Christian Reformed Church in Guelph. Fellowship and lunch after both services. All students with their parents and friends are invited. See ad for more information.

Sept. 14 Mr. James Heynen, director of education, Board of Publications, Christian Reformed Church, will speak on "Education in the church", on Thursday, Sept. 14 at 8 p.m. in London (First) Christian Reformed Church, London, Ont. A discussion will follow.

Sept. 16 London student retreat at Springbank Park. Sports from 1:30 p.m., weiner roast followed by a talk by RHM John Van Til and the musical group The Living Promise.

Sept. 16 Ontario Christian Reformed Sunday School teachers Association will hold its 21st annual convention in Fruitland Christian Reformed Church. Speakers will be announced.

Sept. 30 Prof. Robert Recker, professor of missions at Calvin Theological Seminary, will speak on "Evangelism and the CRC: Where are we?" on Saturday, Sept. 30 at 8 p.m. in the London (First) Christian Reformed Church, London, Ont. A discussion will follow.

Sept. 30 Christian Labour Association of Canada annual All-Ontario Fall Rally in Woodbridge District Christian High School, Toronto, Ont. at 9 a.m. Theme for the day will be "The growing threat to democracy" with speakers Dr. Sander Griffioen, Mr. Co Vanderlaan and Mrs. Marcia Hollingsworth.

Oct. 14 Committee for Justice and Liberty Foundation's annual meeting will be held at Silverthorn Collegiate (Burnhamthorpe Road and Islington), Toronto, Ont.

October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St.Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Lakewood Christian Conference Grounds, R.R. #5 Forest

Family Week, Aug. 17-20. Guest speaker, Rev. R. Praamsma, Music by Trojan Dove (Dejong, Gripma, Wiersma). Special family events and camp supper.

Bible Week, Aug. 24-27, Guest speaker, Mr. William Akkerman, International Director of World Home Bible League. August 26 - Senior Citizens Day (English program, music, and supper for all).

CRC TV television programs in Canada:
BRITISH COLUMBIA; Kamloops Channel 4, Kelowna Channel 2, August 13, 20, 27 September 3, 10, 17, 24, October 1 at 11:30 a.m. MANITOBA; Winnipeg Channel 7, August 13, 20, 27, September 3 at 3:30 p.m. ONTARIO; London Channel 10, Wingham Channel 8, August 6 at 11:30 a.m., August 13, 20, 27 at 12:30 p.m. (Mid Canada TV System), Timmins Channel 6, Sudbury Channel 9, North Bay Channel 4, Pembroke, Channel 5, Ottawa Channel 5, August 6, 13, 20, September 3, 10, 17, October 1, 8 at 11:30 p.m. NOVA SCOTIA & NEW BRUNSWICK; (ATV Television System), Moncton Channel 2, St. John Channel 9, Halifax Channel 5, Sydney Chennel 4, August 2, at 10:00 p.m., August 9, 17, 24 at 9:00 p.m., September 3, 10 at 4:00 p.m. and September 17, 24 at 3:00 p.m.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Aug. 25	Aug. 23	Aug. 21 (noon)	Aug. 18 (noon)
Sept. 1	Aug. 30	Aug. 28 (noon)	Aug. 25 (noon)
Sept. 8	Sept. 6	Sept. 5 (9:00)	Sept. 1

Books

The suffering of God

The Scripture Unbroken by Lester J. Kuyper; published by Eerdmans Publishing Co., Grand Rapids, Mich.; paperback, 285 pages; price: $6.95. Reviewed by Theodore Plantinga.

Does God suffer feelings of pain and regret? At first the question seems inappropriate, and even shocking. Yet, a sensitive student of the Bible cannot escape it. S.G. De Graaf speaks of Israel's covenant God as being moved by the misery of His people (see **Promise and Deliverance**, Vol. 2, pp. 31-7).

Various passages in Scripture depict God as "changing His mind." But we also learn in Scripture that God is changeless, always the same, yesterday, today and forever. How are these two sides to be harmonized?

This question of the suffering and repentance of God is one of the questions dealt with by Lester J. Kuyper in this newly published book entitled **The Scripture Unbroken**. Kuyper has retired recently from teaching Old Testament theology at Western Theological Seminary in Holland, Michigan, a seminary of the Reformed Church of America. In his book he takes up a number of topics in Biblical theology in the light of his basic theme, which is the unity of Scripture. (See John 10:35, where Jesus tells the angry Jews that Scripture cannot be broken.)

Kuyper's studies are highly readable and not too technical for a lay reader unschooled in theology. He presents illuminating discussions of such key Biblical concepts as righteousness, holiness, grace, truth, the servant of the Lord, and "hardening of hearts." He faces the traditional objections to the Old Testament as a "lower" level of Scripture and deals with the tricky question of the "suffering and repentance of God."

Lester Kuyper, like his Dutch namesake, is very instructive reading. This is clear especially from his chapter on God's suffering. He rejects the traditional solution of the systematic theologian, who distinguishes between God as He is in Himself and God as He reveals Himself in words and deeds suited to our limited minds. In other words, he refuses to deal with the talk of God's repentance and sorrow as a teaching device which the theologian is not to take literally. "If we seek from Scripture a philosophical statement or prepositional truths about God and hope to develop a rational description of God, then we are requesting the Bible to give us help contrary to its basic purpose" (p. 268).

Kuyper chooses to emphasize the statements about God's suffering and does not seek to explain them away. Why? Because the thought of a God who is moved by His people's misery is a great comfort to believers. The God who "changes His mind" is the God who listens eagerly to the prayers of His people. "The changeability of God in response to the prayer of man indicates that man participates in a meaningful relationship with God ... God takes into account the pleas of his prophets" (p. 245).

The suffering God presented in the Bible describes Himself as "merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (Ex. 34:6). But He is described by His unwilling prophet Jonah as a merciful God who **repents of evil** (Jon. 4:2). The prophet Joel uses the same language (Joel 2:13).

Let us be thankful that our God is moved by the plight of His people and is willing to listen to prayers raised by them and made of their behalf by their Mediator. The angry and repentant God of Moses is also our God, for the Scripture — Old Testament and New — remains unbroken.

An apology for the Mennonite way

The Bloody Theater or Martyrs Mirror of the Defenseless Christians Who Baptized Only Upon Confession of Faith, and Who Suffered and Died for the Testimony of Jesus, Their Saviour, From the Time of Christ to the Year A.D., 1660. Compiled from Various Authentic Chronicles, Memorials, and Testimonies, by Thieleman J. van Braght. Translated from the original Dutch or Holland Language from the edition of 1660, by Joseph F. Sohm. Illustrated by Herald Press, Scottdale, Pennsylvania, Kitchener, Ontario, 1977, eleventh edition; 1157 pages, price $19.95. Reviewed by Rev. J.D. Tangelder.

The first American edition of **Martyrs Mirror** was a translation from the Dutch into German and was published in 1745. The first edition in the English language, translated from the German, was published in 1837. The third English edition published in 1886 was a translation from the original Dutch language edition of 1660. This eleventh edition, 1977, is a reprint with improved reproductions of engravings.

This publication of van Braght's monumental volume **Martyrs Mirror** is meant to strengthen the Mennonite young people "in the nonresistant faith of the fathers." (p. 2) The work comprises two books, each of them containing a different and independent topic. The first is an apology for adult baptism, pacifism and the anabaptist concept of worldliness. The second is a historical account of the martyrs "who suffered on account of baptism, or generally, for the testimony of Jesus Christ." (p. 15) In his apology, van Braght demonstrates that he has not really understood the position of these who don't share his theological position. For example, the author gives a rather curious interpretation of the Reformers' practice of infant baptism. He says that "in order to avoid too great dissatisfaction, as it seems, they remained in the matter of infant baptism, in agreement with the Roman church, though they abandoned many incidents which the papists observe at the baptism of infants, such as the salt, spittle, exorcism, and the like" (p. 364).

The account of the martyrs for the faith is always inspiring. It strengthens our faith. After having read the stories of the martyrs, our own cross becomes much lighter. The story of persecution for the sake of conviction is worthy of repetition.

Martyrs Mirror is an excellent reference book for a theological library, seminary or college. I commend the publishers for the high quality of their product. Also, the price is reasonable in our inflationary times.

Commentaries for theologians

Commentary on Mark and **Commentary on Revelation**, by Henry Barclay Swete; published by Kregel Reprint Library, Kregel Publications, Grand Rapids, 1978. Reviewed by Rev. J. Kuntz.

Dr. Swete was an Anglican professor in theology, who lived from 1835-1917. He must have been a learned man, being the author of several books. The volumes on Mark and on Revelation were the only commentaries he wrote on Bible books.

He says that in both commentaries it has been his endeavour "to make an independent study of the text, turning to the commentaries afterwards for the purpose of correcting and supplementing my own conclusions". He has indeed given a very thorough treatment to both Bible books. The Mark commentary has an introduction of 118 pages, the book on Revelation of 228 pages. Who has the time to read it all?

These volumes can be used with profit only by those who are familiar with N.T. Greek and also with O.T. Hebrew, and who are trained in biblical theology.

They are reprints of the 3rd edition of 1911. As such they are old-fashioned, in content, in appearance, and in style.

In a time in which pastors and other Bible students can choose from different reliable up-to-date commentaries, especially on Revelation, it is hard to believe that many will opt for these books for which they have to pay $12.95 per volume. Apparently the publisher sees a market for them.

Thoughts on Christian living

Growing in Christ by Ian Stuchbury; published by Anglican Book Centre, Toronto, Ont.; 109 pages; price: $3.25. Reviewed by Peter Sluys.

How does a church come truly alive? is a question which many church people are asking since the sixties. The author of this book is an Anglican parish priest who responds to those questions of his parishioners and of his collegues in the particular situation of his denomination. However, this book is of great value to every Christian who struggles with these questions and looks for a way out.

The author deals with questions such as: Who is a Christian: a living believer in Christ or member on paper? Is the Holy Spirit bestowed in baptism or does He come later? Are only special officebearers to participate in worship services and to perform pastoral care, or is the office of believer to function here too? Is teaching our children religion mainly aimed at the intellect or primarily at their hearts? How can the church as organization also be a living Christian community where people's needs are met?
Should children participate in the Lord's Supper? His basic answers are that more room has to be given for God, particularly in the Person of the Holy Spirit, to work in his own ways within the organized church in order to make it a living Christian community. Therefore he challenges certain church structures and traditions which paralyse the life of the church.

Like the late Dr. Sam Shoemaker, another famous Anglican and author, he emphasizes the importance of small groups in church which he calls "House Meetings". This will be an important means for stimulating lasting, warmer and deeper need satisfactions for sharing, praying and studying Christians. For this reason the book has a most helpful appendix called "Guidelines and Models for House Meetings" which bristle with fine practical suggestions. It is a very enlightening and inspiring book which affirms that Christians of many denominations have become serious about a relevant, living, God-thru-Christ directed church in our present day world.

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